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THE central idea back of Catholic education is (as we are all well aware) the accentuating, the stressing of spiritual ideals in the training of youth. And herein lies the sublime dignity of religious teachers; since they have been chosen as the instruments to carry out this greatest of all works. Herein likewise, alas! and alack! may be glimpsed also the tremendous responsibility which rests on their shoulders; since to fail here is to fail in the most important of Catholic educational aims.

Years ago, when engaged for a time in the teaching of apologetics, I was wont to spur myself on to the acquirement of virtue by repeating to myself that age-old axiom, which tells us that no man can give what he does not possess. That is true! Oh, yes! we may have our degrees for this work; we may be well qualified intellectually for the task; we may even be quite versatile in argumentation, in disputation. But, honestly and frankly, I ask you — *cui bono*? Arguments are dry; syllogisms seldom bring souls to Christ. The heart must be warmed, inflamed. And who is to do this if not the professor?

I remember reading in the life of Saint Robert Cardinal Bellarmine a very instructive incident. The Cardinal, as many of my readers will recall, was the one who guided Saint Aloysius and other saintly religious along the rough road toward perfection. Well, he was teaching theology in Rome at the time of which I speak; and he had as pupils many eminent Jesuits, Edmund Campion among them. The Cardinal must have had a marvelous way of enthusing his hearers; for in the midst of one of his discourses, a hand was raised. Campion and some of his companions approached the professor's dais. "We wish to take a vow," said the martyr. "We wish to vow to return to England even if it does mean the loss of our lives."

So it is extremely important that we teachers — if we desire to leave on our listeners a spiritual impress — it is extremely important that we get away from arid intellectualism — that we feed the heart as well as the head.

But how accomplish this? By the simple means the Church puts at our disposal; by fostering devotion to

our Divine Lord, His Blessed Mother, and the various saints who are daily placed before our gaze for imitation and emulation. Devotion is one of the best ways of melting the icicles about our hearts.

Melting the Icicles

As an example, and since this is the month of March, let us analyze devotion to Saint Joseph. Let us ask ourselves a question: how may I acquire a real regard for the foster father of Jesus?

To begin, we must be intimately convinced of the desirability of such a companionship. Unfortunately we occasionally discover teachers who interiorly at least (if not in so many words) pooh-hoo devotions of any kind. They seem to regard them as *infra dignitatem*. They are so sophisticated that they have lost a very precious little virtue — simplicity.

So our first requisite is an honest desire to be on intimate terms with dear, good Joseph. Now how to accomplish this? Books? Yes, by all means books. And, incidentally, may I here state that the habit among nuns and priests of buying and giving books as a present is not at all so widespread as it should be. I do not think that I am overstating facts in asserting that three fourths of the conversions to the Catholic Faith are directly or indirectly attributable to the reading of some book. When religious and religious superiors awake to the great opportunity for spreading God's Kingdom which lies within the pages of a Catholic volume, then — well then we shall have more converts and likewise better and cheaper books.

But to get back to Saint Joseph. Read books about him, preferably the ones that are warm, filled with unction from on high. But do not stop at books. Books are gateways. They open up vast regions. But it is necessary for us to explore that area — to dig for the hidden gold. This is done by means of meditation, and especially by contemplation.

The Power of Contemplation

When that famous electrical wizard, Steinmetz, was once asked what form future inventions would take, the renowned hunchback promptly replied: "Future

inventions will be along spiritual lines. No one has yet fully fathomed the powerfulness of prayer."

I am a great believer in the possibilities of contemplation for both teacher and pupil. In years gone by many an otherwise excellent religious fostered the notion that contemplation is something for a select few; that it is above his or her spiritual capacity. Now that is wrong! Contemplation—it should be made clear—is open to all, laymen as well as religious.

Moreover, an educational effort should be made just to show folks how easily one may become proficient in this art. Children are natural-born contemplatives. And the way in which they flock to movie theaters is one proof—out of many—which may be adduced to prove my contention. An old Chinese philosopher once said:

One who talks does not know;
One who knows does not talk.

That is true! The one who knows does not talk. He looks, interiorly, I mean. You remember that saintly old soul who sat daily for hours in the church of the Curé of Ars. The Curé asked him one day what he said to the Saviour. And the old fellow replied: "Nothing! He looks at me; and I look at Him."

Or, again, recall the manner in which Dickens wrote those immortal novels of his. He would sit in his study contemplating the scene he was about to put on paper. He would hear a knock, and in would walk Paul Dombey, or perhaps Little Nell. He would hold them in conversation; he would etch their features, their nobility of character into his very soul. Now, it should not be a difficult task to act in like manner on these spring mornings as we ponder upon the many excellencies of dear Saint Joseph.

The Piety of Saint Joseph

Here was a man, who in a godless world, dared to be different. He was pious where others were impious. Now right here is a virile bit of spiritual gold we ought to pick up quickly. How do we measure up to the piety of Saint Joseph? Piety, as we well know, is that virtue which inclines us to love that which is our beginning. And, in this acceptance of the word, it signifies the love and reverence we bear parents and country. Now, since God is our first Beginning it follows that the highest and most sublime kind of piety is that which regards God, with the particular affection due Him, as the One who has given us both our natural and supernatural being. Piety, in other words, is a devout manifestation of the creature's filial affection toward a tender and loving Father.

It is here that the piety of Saint Joseph stands out in bold relief. For example, it pertains to piety to be most exact and fervent in those things which belong to the interior and exterior worship of God. In this light, view the great Saint Joseph. See how punctually he appears at stated times in the Temple. "And His parents went every year to Jerusalem, at the solemn day of the Pasch." Joseph, together with our Blessed Lady, sees to it that the Child is circumcised. Forty days after birth, he presents his Charge in the Temple. Noticing Joseph's solicitude wherever the ceremonies and requirements of the law are concerned, Simeon

blesses him, together with our Blessed Mother and the Child, and predicts the future career of the Man-God.

It is likewise an infallible mark of piety to be wholly concerned about the objects that belong to and are dear to God. Who can do adequate justice to the piety of Joseph on this point? Who can describe the attention and devotion he lavished on the Infant and Mother during those early years? Consider for a moment the arduous, toilsome trips he took across deserts in order to protect them:

But why—one may ask—why accentuate the piety of Joseph? Is not the universal Patron of Holy Church a paragon of all virtues? Is he not noted for his obedience, his humility, his laboriousness? Surely! No one may truthfully deny all these excellencies. But I stress Joseph's piety because, in imitating it, both teacher and pupil are spiritually changed—stupendously so!

Let me explain. The rigid requirements demanded of religious teachers in the past two decades have more than ever before put a premium on brains. No one will gainsay me in this. How often do we hear one person speaking of another in this fashion: "So-and-So is all right: he has brains!" Or else the conversation will run this way: "Forget him! He's impossible! He has no brains!"

In stressing educational development, in urging our scholastics and nuns to work for credits and degrees, is there not a manifest danger that spiritual values will be relegated to the background? I honestly think there is! Now, please do not infer from this opinion of mine—and it is only an opinion—that religious discipline and religious observance is breaking down. Not that!

But when I see religious men and women coming to make their yearly retreat; and note that they are mentally and physically played out from attending classes at various colleges and universities and in no way able to obtain the full benefits of a week devoted to the Spiritual Exercises—well then I feel justified in sounding the alarm; and in warning of the danger of too much intellectualism at the expense of the heart.

Joseph Speaks to the Heart

Perhaps one of the most dramatic episodes in recent years happened in a little village church far away from the highways of civilization, in a low-lying valley in the south of France. But let my favorite author tell it in his own inimitable manner: "The church is crowded, it is always crowded, night and day! and the air is thick with the respiration of hundreds of human beings, who linger and hover about the place, as if they could not tear themselves away. No wonder! There is a saint here. He is the attraction. It is evening. The Angelus has just rung. And a pale, withered, shrunken figure emerges from the sacristy and stands at the altar rails. Insignificant, old, ignorant, his feeble voice scarcely reaches the front bench. There is seated an attentive listener, drinking in with avidity the words of this old parish priest. He is clothed in black and white. He is the mighty preacher of Notre Dame, and he sits, like a child, at the feet of M. Vianney."

But what, may we ask, brought the great Lacordaire

to the feet of the Curé of Ars? Simple question indeed! The renowned Dominican was of the same opinion as Thomas à Kempis—he would rather feel compunction than know its definition.

The most distinguishing mark of truly brilliant folks is their hatred of intellectual pride. And in order to

during March but throughout the year. Here is the shining example of Joseph who never allowed the multitudinous duties which Providence imposed upon him to interfere in any way with his spiritual obligations. Here was one who kept the heart-fires burning. Here was one who truly sought first the Kingdom of



The Holy Family—Giovanni Gagliardi.

avoid falling into this sin they feed the heart. Stars fall not only in Alabama but throughout the universe. None—not even the greatest and most brilliant—are exempt from this sin. In fact, the higher one's position, the more exalted the person, the more fierce are the onslaughts of Lucifer likely to be.

What more salutary remedy, therefore, against the dryness of intellectualism than frequently to sit at the feet of Saint Joseph and study his quiet humble ways. Here was one who belonged to a regal line of ancestors—he was of the kingly house of David; and yet he did not seek advancement by telling people of his ancestral tree—that he had Abraham for a father. Quite the contrary. He makes no pretense of being above others. He mingles with the poor and humble; and desires to live and die as one of them.

Here then is an antidote for all teachers not only

God and its justice, and as a consequence God gave him the desires of his heart: he was privileged always to be with Jesus and Mary—to minister unto them, to guard and protect them. Oh, blest! Thrice blest was Joseph!

In like manner, those who truly imitate the piety of Joseph receive the same great reward: the desires of their hearts are likewise fulfilled. But how? In this most stupendous of all ways, they are able to instill into the hearts of their pupils true solid piety.

Now, there may be some who will smile indulgently at such a result: and still all true progress is in making the individual better—morally. We speak of some of our pupils who afterwards "make good"; but our efforts should rather be directed toward making them all good. That is the supreme objective of every Christian teacher. Intellectual attainments and distinctions

are—in the last summoning up of things—of only secondary import; the big, main consideration is the personal holiness of each child.

And right here is where we differ about 75 per cent from the folks about us. On all sides we hear about the great progress which has been made, especially here in America. We have provided so many homes with telephones and radios; we shoot people across the continent a hundred times faster than in the days of Pericles; we have a bathroom in almost every cottage in the land. But again—*cui bono?* What is the use of a bathroom for the body, and no thought whatever about a bath for the soul? They say that cleanliness is next to godliness. It might be better if we emphasized the other side of the proverb; and state that spiritual cleanliness is godliness.

And thus, as each year goes by and the busy world is still busy with its playthings, with its inventions, the old Church is busy too—busy striving to form Christ in the hearts of her children. And oh! how happy she is when a favored soul corresponds strictly to the workings of Divine grace and attains to the glories of sainthood. Then, with all the pomp and ceremony at her disposal, she delights to exalt this newly canonized one. In so many words she says to the entire world: "Come and rejoice with me! For here is true progress! Here is one who was a greater adventurer than all the explorers of history! Here was one who penetrated into the arcana of God's country! He came back with the greatest discovery of all times, the news that unselfishness is really greater than selfishness; that love is stronger than hate; that a man must die before he begins to live!"

It is imperative, then, that an atmosphere of manly piety permeate the classroom. And, in order that such a desirable result may be obtained, it may be well to point out the preciousness of this virtue. Piety must be extremely dear to God since upon no other virtue does the devil train his "Big Berthas" of sarcasm as upon the ramparts of piety. Innuendos are passed around to the effect that piety is a liability rather than an asset; that it is unmanly to be overconspicuous in the exercise of one's religion.

The Power of Example

Naturally it is the duty of a pious teacher to correct such vicious propaganda. And I think one of the best means of doing this is to point out the manliness of piety as exemplified in the biographies of the saints, and especially in the unobtrusive piety of Saint Joseph. Nor must modern examples be altogether neglected. Each day the daily or weekly newspaper abounds in incidents which may be turned to good account.

In this respect I recall the profound impression which two Catholic baseball players (training with their club last spring in Riverside, California) made upon the boys of our local Catholic high school. These two men, together with their families, were present not alone on Sundays for Mass and Holy Communion, but likewise on week-day mornings, too. In some mysterious manner it was also noised about that one of them—a famous pitcher—never appeared on the diamond without first approaching the Holy Table and asking the Lord's blessing on his task.

I wish my readers could understand in some little way just what a change the above example brought about at the school. Boys became more interested in baseball? Yes! But also a greater attendance at Holy Mass and a more frequent reception of Holy Communion was the result.

But examples, ancient or modern, are not enough. All the beautiful sentiment in Scripture, in literature, in poetry must be used to kill this hydra-headed monster which is preventing so many young souls from attaining the high degree of perfection to which they are called. We must use every means in our power to kill this serpent.

What is it that Saint Paul urges upon his disciple, Timothy? Nothing more or less than piety, "Exercise thyself unto godliness. For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come." Or scan the Old Testament: there are many gems like the following:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

I am a great believer in poetry to inculcate a lesson. And when I speak of poetry I mean poetry in rhyme. Many years after a boy or girl has left college you may hear him or her repeating some of those quaint old stanzas, memorized during school hours. Why not then use poetry to spread among our pupils a spirit of piety?

Dare to do right; dare to be true
The failings of others can never save you;
Stand by your conscience, your honor, your faith—
Stand like a hero, and battle till death!

Or perhaps these few lines from Richard Watson Gilder will awaken a responsive chord in the hearts of some boys and girls:

He fails not who makes truth his cause,
Nor bends to win the crowd's applause,
He fails not—he who stakes his all
Upon the right and dares to fall.

We have spoken of piety—of its definition, of its necessity, of its great exemplar, Saint Joseph; but (here and now) how is a teacher to put these notions into effect?

Ruskin once remarked that what of necessity must be done, you can always find out just how to do it. Perhaps so; and then, again, perhaps not so! In other words, a caution or two may not be unavailing. And my caution is contained in those lines of Horace—*ars est celare artem*—the highest art is to hide art. In like manner, children are capable of absorbing a great deal of piety without being conscious of the fact that they actually are absorbing it. There are ways; and there are ways! And one will be successful with one type of boy or girl; whereas an entirely different approach is needed for another type. This is where the prudence and good common sense of the religious teacher is seen.

The man or woman who in later years boasts of the fact that he or she received too much religion in youth; and, as a consequence, sees no necessity for church attendance later—such a person (nine times out of ten) is just handing out a plausible excuse to

you and to his conscience. But on rare occasions you will find a modicum of truth in such a remark — you will perceive that the individual was actually forced whereas he should have been gently persuaded.

That example in the life of Saint Don Bosco clarifies my idea. There was a boy in the lifetime of the Saint who rebelled strenuously at daily attendance at Holy Mass. One of the prefects punished the lad severely. This only made him more bitter. At last the Saint was told of the case. He gently told the boy that it was perfectly all right for him to go to the playgrounds while the others were in chapel. He even urged the culprit to enjoy himself. And the culprit went away dancing with delight. But his joy was of short duration. A few days later he came in tears to the Saint. Would Don Bosco forgive him? Would he allow him to be again with the youngsters in chapel? It was so lonely out there in the yard with no one to play with! Ah! those saints? What shrewd, understanding persons they were!

The Patron of Home Life

And now, in conclusion, a word or two about home life. Saint Joseph is not only the universal Patron of the Church he is also Patron of the individual Christian family. What follows from this? Simply that there is a strong bond between the child at school and that same child at home. Every one of us admits this fact. But (here's the rub!) we do not reflect sufficiently upon it. My old master of novices frequently told us that — with few exceptions — we were morally in later years just about what we were while at home. Examine the early lives of the majority of saints and you will find the home was aflame with piety. In other words, piety in the home circle eventually spells godliness, holiness, saintliness.

Now if this be true — and history shows that it is — there is one simple way in which the Catholic teacher may morally revolutionize our beloved country — by inculcating piety into the heart of each individual pupil. We have seen that moral progress is the only one worthy of the name. We know, too, that all moral reform comes from the individual. Christ did not speak to the crowd. He said, "If thou wilt be perfect deny thyself daily — take up thy cross and follow Me."

All well and good. Our work as Catholic teachers is clearly defined: We must daily labor to foster a spirit of piety in the hearts of all those entrusted to our care. And through this spirit of cheerful, manly piety will gradually take place the desired reformation at the child's home. And here is where the intercession of Saint Joseph is most needed. He built a house for Jesus and Mary. Then he did something greater still: he established a home for them — a home where peace and joy and piety reigned supreme.

All right, then! Let us go to Joseph in our difficulties. And the difficulties of a teacher are many — very many.

A pupil, for example, tells you that grace before and after meals is never said at his home. Here is a problem. You send a fervent aspiration to Saint Joseph for assistance and light. Quietly then you advise the pupil of the importance of external as well as internal acts of piety; you speak to him of how

grateful we ought to be to God for food and sustenance, especially in these times when many are in dire want; you inspire him with courage; telling him to continue along alone as a spur to the other members of the family. And — well, in a short time, the brave little fellow has won over the entire household.

Or let us suppose a more serious crisis. On Monday morning you ask the class if any of them missed Mass on Sunday. Two or three hands go up. The story is generally the same: Dad and Mother went to the mountains and would not wait for me to attend Mass. Here as is evident there should be pressure from both sides. The parish priest or one of his assistants ought to be notified of the case and asked to keep in touch with the delinquent parents. Then begins the teacher's work to speak to the child of Saint Joseph's exactitude in fulfilling the demands of the law, of his courage, his piety. "Show Dad and Mother that you are really in earnest by awaking an hour or two earlier on Sundays so as to be able to hear Holy Mass."

And so on! And so on! The cases are various and yet alike in this: there is the ever-recurring problem of trying to rejuvenate the home life by reforming the pupil.

A stupendous task? Yes indeed. It cannot be accomplished without the aid of that grand old mender of homes, Saint Joseph. We teachers are too weak, too spasmodic in our efforts to succeed. Therefore we need aid — spiritual aid. And I cannot better illustrate this want of ours than by quoting a paragraph or two from my latest book, *The Carpenter*:

The time is ripe for such a trek back to the far-off house of Joseph's among the vine-clad hills of Nazareth, because our recent economic debacle has stripped from us a number of material superfluities. The occasion is, therefore, opportune for us to rid ourselves of false criteria of conduct — to hark again to those solid standards of morality which made Joseph's home so successful from the viewpoint of spiritual, eternal values.

Men have become surfeited with the glamour of artificial things, with the garishness that springs from electric lights and everything connected with metropolitan ideas of pleasure. The cycle is turning. Man now needs something concrete to give stability to these desires, he needs a pattern to make his dreams come true. He requires a motive power to make him capable of passing on to his offspring the things that count, to spice their hearts with scents that last.

Saint Joseph, the pious foster father of Jesus — he can and will fulfill these yearnings of ours!



APPLIED KNOWLEDGE

Unrelated facts that are memorized have little value and are quickly forgotten. Time spent in this kind of teaching is largely wasted. Pupils see no purpose in it. Without purpose, their efforts are futile. It is well recognized that knowledge to be of greatest value must be taught in the way that it is to be used. Why, then, should we persist in storing the minds of children with number combinations in arithmetic, detached facts of history and geography, and grammatical terms, leaving to the pupils the most difficult part of the learning process, namely, finding ways of applying this stored information? Would it not be better to reverse the procedure by first giving the children situations that call for the application and use of facts and ideas of value? In no other manner can effective learning take place. — *Seattle Educational Bulletin*.

Religion Courses for Non-Catholic Students

II. The Courses

Rev. George A. Deglman, S.J., Ph.D.

THE teacher of religion today must realize two facts: (1) The anti-Catholic background in our country; (2) The ideas, prejudices, problems, of any particular group, having their source in the environment of the home, geographical location, and educational training. The first of these two facts pertains to both Catholic and non-Catholic students, with the distinction that it affects each class in a different way. The background for the Catholic student is one that is utterly opposed to his faith. It is not only that the atmosphere is charged with false principles and false standards of living, but the Catholic student is one of the minority in a land of non-Catholic background. The widespread pagan thought exposes him, as a consequence, to the possibility of ridicule, to the assumption that he is wrong, and to the smug condescension that he is tolerated. It is important, therefore, that a teacher remember that he is facing odds. In case of the non-Catholic student the background has seriously impaired his conception of religion. To him religion has very largely become a matter of personal choice as to its meaning, its content, and practice. We do not question his seriousness or sincerity. But the fact remains that he is very much confused and puzzled by the distracting inconsistencies of so-called religious thought around him. If he reflects, he will find that most of the Protestant religions today deny the divinity of Christ and, as a result, have no understanding of the central doctrine of Christianity, the Incarnation of the Son of God and the supernatural character of His kingdom of grace. If, then, we desire to bring to others the truth of God, the approach to it must be adapted to the circumstances under which it is presented. These and similar thoughts occur to the instructor of the non-Catholic student and influence him in determining the content of the courses and the method of procedure.

The Content of the Courses

In the following exposition the writer will outline the two courses for the freshman and sophomore students as planned by one of the instructors. It was indicated in the previous article that the details of the courses are left to the judgment of each teacher. The general content, however, is the same.

It is not only desirable but necessary that the courses have definite objectives and that there be consistent progression toward the goal. If the outline is hazy or haphazard, the results will be uncertain. It is also evident that when a course of this kind is taught the first time a certain amount of experimentation will be unavoidable. But surer knowledge comes

with the teaching, and amendments are made from year to year.

A brief description of the two courses appears in the bulletin of the college of arts and sciences under the department of religion.

Course 3-4. Man and God. An orientation course required of non-Catholic freshmen that builds up a Christian philosophy of life through a constructive discussion of the fundamental principles of man's nature, in his psychology, ethics, and essential relations to God, religion, and Christ.

Course 4-5. Christian Principles and Modern Problems. An application of the fundamental principles of Christian life to current problems of the economic and social world.

The field in both courses is large relative to the short time of two hours a week allotted to its development. In view of this the material must be restricted within reasonable topical limitation. In a general way the freshman course is comprised under the following three heads: (1) The Nature of Man; (2) The Nature of God; (3) The Nature of Religion.

Knowledge of present-day psychology and the current tenets of ethics, together with an understanding of the views probably entertained by the students of the class, brings home the thought to the instructor that many of his hearers have vague ideas about the true character of human nature, its implications and relationships. From what they may have heard and from what they may have read, life to many is only a temporal affair and its highest ideal is a good measure of material success. Even those who are earnest Christians, according to their understanding of the term; who attend services in their churches; who try to lead a good life in harmony with their conception of goodness, are much nearer to a naturalistic motivation than they may be aware of. But no matter what may be the reason in the case, doubt, uncertainty, obscurity of knowledge, in one point or other, reveal themselves very soon. Recognition of this fact was the deciding reason for first building up a strong background on a thorough understanding of human nature and its manifold capabilities and powers. This is of special importance as to the character of the intellect, the will, and the soul. Questions proved that a number of students did not really grasp what freedom means, what spirituality is, what constitutes truth and goodness. The confusion is greater with regard to the soul, its simplicity, spirituality, and immortality.

From the consideration of human nature the transition is natural to the problem of ends of human actions

and human existence. Everybody longs to be happy. But true happiness must have in it the element of permanency. It must correspond to the capacity and the tendencies of man's highest powers. In its perfection and stability it is unattainable in this life. Since the tendency of the intellect is to know all truth, even the Infinite Truth, and the tendency of the will to possess all good, even the Infinite Good, God and eternity are brought into the purview of life's complete meaning. The students understand more quickly than is sometimes thought the cogency of the argument which puts reason to the test. Unless we are ready to declare that a just God has implanted these inescapable tendencies and longings in human nature with the intention of final frustration, we are compelled to admit a future life in which unmarred happiness will be the lot of those who persevered in doing good, and punishment will await those who persisted in doing evil.

It is decidedly worth while, and even necessary, to explain the manner in which we may come to a knowledge of God and His nature. Experience with the minds of young people of freshman standing makes it advisable to propose the more tangible proofs for God's existence, the arguments, namely, from visible effect to cause, from an ordered and highly planned universe, from the existence of the moral order. The element which compels conviction is this, that without God and eternity life would be a contradiction, would be doomed to disappointment, failure, and defeat, and a hopeless pessimism would be the only logical creed.

So there is a God, who is the Creator and Lawgiver, a personal God who has claims on man and with whom man stands in multiple relations. This conclusion leads to the introduction of the moral law, with its rights and duties, and to the necessity of religion. A considerable amount of time was given to these topics. True and false religion, theoretical and practical religion, natural and supernatural religion, are discussed together with the duties man owes to God and the necessity of practicing religion by acts of adoration, praise, gratitude, sorrow, and petition. The question of religion opens up the further question of the twofold source of our religious knowledge, reason and revelation; the inadequacy of the first and the moral necessity of the second. The facts of history are resorted to in regard to primitive and patriarchal, the Mosaic, and the Christian revelation.

Going back to man and applying the truths so far explained to his sojourn on earth, the plan includes the probationary character of his earth-existence and displays the highest type of this probation as it consists in the habitual incorporation into our lives of Christ's Divine teaching. This type of life makes for supreme beauty of character because it emphasizes the positive side of our duties and the necessity of perfecting ourselves according to the Divine Model and bringing about the fullness of moral and spiritual development it is God's desire man should possess. In this wise, Christian ideals and Christian character, actuated by the supernatural motives and energized by the love of God, stand out as the goal of man's noblest achievement.

This is only a brief summary of the course and does not give details of content or explain the manner of presentation.

Sophomore Course

The freshman course ends with Christ and the sophomore course begins with Christ. The talks on Christ aim to portray Him as He is known from the Gospels and from history, in order to place a pulsing and throbbing personality before the students. The portrayal is supported by what the bitterest enemies have, in the course of the centuries, reluctantly yet eloquently admitted concerning Him. The logic of the facts emphasizes that Christ is more than a mere man, that He is the God-man. Talks on Christ are necessary for the additional reason that it is impossible to speak about Christian principles and their application to the current economic, social, and civic problems unless the explanation focalizes in Christ.

In order to introduce some sort of unity into the course, the cardinal virtues of prudence, temperance, fortitude, and justice, supplemented by the love of God and man as the stabilizing motive for action, are selected as so many central points from which the practical applications radiate. The cardinal virtues cover the whole of individual life and spread out into all the essential conditions of our social, economic, and civic life. The treatment of the subject would be incomplete unless the fact is mentioned that the Christian principles and the Christian life are supernatural and that man's destiny, in the present economy of God's loving dispensation, is a supernatural one.

It does not seem necessary to enumerate the details of this course. Everyone can readily see that justice and charity embrace an extensive field and include the relations of man to man and of man to God. They apply, therefore, to all the phases of the social, economic, and civic relations. The experience of the present year indicates that this plan of procedure, although it may not be the only feasible one, is workable and effective. It has the merit that it can be closely connected with the scheme of the freshman course.

The two courses taken together are admittedly partial and incomplete in a sense. But when we consider the character of the student body and the limitation of time, no one can justly expect an exhaustive treatment of the whole of Christian teaching. A selection must be made. It seems better to give two courses which have a definite objective and give to the students a sure grasp of fundamentals, than to run the risk of attempting too much and accomplishing little or nothing.

Method of Presentation

We may now proceed to the method of treatment. As indicated before, there are two difficulties in this connection, the restriction of time for the exposition of the matter and the character of the student body. Perhaps the character of the student body is the more important of the two. Every good pedagogue knows that there is danger in the desire to lecture beautifully and learnedly to students who are not yet

mature thinkers. The courses must be taught, and teaching is an elusive art. Minds that are already handicapped by the assimilation of erroneous views and convictions are under a further disadvantage of listening to a subject relatively new in content. A new subject, however, will attract and hold attention in proportion to the clarity of explanation and the resourcefulness of the teacher to make it tangible and worth while to his special audience.

Another point is worthy of mention. It is comparatively easy to teach a subject when one views it through his own mind, and a trifle more difficult to bring it within reach of the mind of the student. The content of these two courses may be familiar to the Catholic student since he has heard much about it in Catholic schools. This is not the case with the non-Catholic. The subject-matter is offered to him at the end of a period of his life which may have been preceded by the adoption of other and contrary views. Such false notions and inherent prejudices interfere with the easy understanding of truths that go counter to them. No instructor will do more than at best entertain a class, such as we have in mind, if he does not constantly renew the memory of the circumstances of the situation.

It cannot be repeated too often that an instructor, who does not possess a sympathetic understanding of the minds he addresses, who has never experienced the vexatious disturbance of doubt and uncertainty, who does not combine a kindly sense of humor with the zeal of an apostle, has no business to venture upon a course of this kind. Experience with convert instruction is a valuable point in his favor. A sufficiently extensive knowledge of the thought movements and trends of the times, no less than a seasoned acquaintance with student problems and the workings of young minds, give him a fair chance of success in a difficult but pleasant undertaking.

The manner of exposition should be as simple as possible. Mr. Frank Sheed once told the writer that the members of the London Evidence Guild present their subject in the form of clear statements without recourse to controversy or lengthy argumentation. Controversial methods are inclined to evoke emotional antagonism. Frank and lucid explanations win approval.

Whoever has taught a course of the type we are discussing will admit without much fear of contradiction that it requires thoughtful preparation. Difficulties and doubts must be anticipated, illustrations must be selected with an eye to their fitness, the manner of proposing the matter must be duly considered. As might be expected, there is no available text which exactly suits the classes. Hence, to be of assistance to the students, blackboard summaries may be resorted to. Spontaneously students will reach for notebooks when they see a teacher before them with chalk in his hand. Wisdom suggests that the subject matter be covered with measured leisure, lest the crowding of too many ideas leave confusion in the mind.

Ordinarily, a freshman in college has not yet acquired the trick of intelligent listening and systematic arrangement in his mind of the points made in the

lecture. A generous compromise between too much recapitulation and a moderate amount of repetition will insure a deeper understanding and a better grasp of the subject. Concrete and telling incidents and copious references to history, past and present, will render more tangible what in the abstract may be misunderstood. Mere passive reception of the matter will not accomplish the end intended. It is important to arouse an active participation and response. The student is expected to assimilate what is taught, and he will not do so if he does not reflect and think. The freedom to ask questions, to discuss the problems, and to express themselves in writing, affords the students a desirable opportunity to propose whatever difficulties may linger in their minds and offers the teacher occasions to explain matters which otherwise might seem forced upon them.

One point in the method deserves special mention, a point which runs like a binding thread through the courses. It is the positive aim to improve and elevate the lives of the students by making an appeal through what is taught to the nobility of the young man and young woman. The assumption is that inferior aims, unworthy motives, narrow attitudes, will gradually vanish in the presence of truth and through the attractiveness of right living. There is no reason to believe that this expectation is chimerical. Exceptions undoubtedly occur, but they diminish more and more as time goes on. Morally and spiritually wholesome surroundings have a tendency to elevate those who dwell in them. If the Spanish proverb contains a truth when it declares that "If you live with wolves you will learn to howl," the Christian principle is all the more true, "Live the thoughts of God and you will become Godlike." The members of the class accepted it as a practical policy for action that they are associating with one another on terms of Christian gentlemanliness. Unfailing courtesy, respect for others, considerateness of one another, constitute the atmosphere in which they work. Such a condition is brought about not by much sermonizing or repeated exhortation, but by actually striving for the realization of the ideal. It is probably this condition and attitude which soon dispel timidity and encourage questions and discussions. It is taken for granted that a question asked is of some consequence to him who asks it. It merits courteous consideration. The worth-whileness of truth demands such patience. No honest person is ignorant because he wants to be. Many a doubt will be considerately dealt with when a teacher remembers that a genuine doubt worries the mind and frets the heart.

On one occasion when speaking about the obligation of respecting the reputation of others and the duty of refraining, under certain conditions, from divulging secret knowledge, a young student asked the question whether a priest is ever obliged or permitted to reveal what he learns in confession. The question naturally led to an explanation of the sacrament of penance, its Divine purpose, its institution by Christ with the foreknowledge of man's need for forgiveness, its consoling function, and its tremendous power for the good of souls. As a consequence of this explanation, the reasonableness of the seal of confession, intimately bound up as it is with the nature of the

sacrament and necessary for the fulfillment of its aim, is better understood by the students. When Christian marriage was discussed someone wished to know more about mixed marriages. These are only a few among many examples.

It would be wrong to infer that the asking of questions impedes the progress of the class. A teacher who prepares can provide against the possibility of transforming the class session into a pointless forum. On the other hand, he will welcome every opportunity to enlighten sincere inquirers. The daily contact of the non-Catholic student with his Catholic friends, and the Catholic references in the courses in history, sociology, literature, and philosophy, suggest many thoughts that may not be fully grasped. The student desires more information. He may get it from books, but he is more satisfied if he can talk it over with a priest. It is consoling to know how quickly a good priest becomes the best friend of the non-Catholic student. He esteems him highly. He has faith in his knowledge. I recall a pertinent incident which happened a few years ago. I was looking up something in the library. A student approached me and asked me to explain indulgences. He was not a Catholic and had heard indulgences referred to in a class in history.

The Results

A concluding word may be said about results. It is impossible to form an accurate estimate of the nature and extent of the results of the plan outlined in the articles. Some of them may easily be checked. Weeks and months of friendly association with the same group of students give much information about their

characters. In the informal conversations of chance meetings, in the short chats while going from one building to another, in the casual exchange of ideas before and after class, the barriers of reserve are struck down and friend talks with friend. Prearranged conferences give ampler opportunity to know the student's views, problems, ambitions. A flash of self-revelation here, a word uttered there, and the many other little incidents of school life, combine into a picture, interesting to the teacher and enabling him to realize that something is achieved. One student put it this way: "I have listened to twelve lectures and I feel that my outlook on life is changing."

It cannot be reasonably expected that the final results become manifest within two years. It may take more time for the good seed to come to maturity. One thing is certain. The students acquire a better and more sympathetic understanding of the Catholic Church and Catholic doctrine and practice. Students have often told me that they admire the Catholic religion. When asked the reason, various answers are given. It is the certainty about God and the hereafter, or the sincerity with which Catholics attend Mass even during the week, or the fact that a Catholic roommate kneels down at his bed to pray before he retires, or that the Catholic girl the young man associates with is pure, or something similar. A truly Catholic environment in a school is not uncongenial to many non-Catholics. They breathe more freely in it. Through it they frequently rise to higher levels. It may be that they taste a little of that sweetness which those enjoy to whom God is Infinite Truth, Infinite Goodness, Infinite Beauty.

Contemporary Education and Catholicism *Edward A. Fitzpatrick, Ph.D.*

NORMAN Woelfel's *Molders of the American Mind*¹ is, from the Catholic standpoint, one of the most significant recent books regarding American education. There has been more or less of a conspiracy of silence on the problem which religion — and more particularly Christianity — raises in American civilization and in American life. The problem has been glossed over. It has been often intimated that while religion is important as social cement, and as formative in the individual life, the exigencies of the social situation with wide differences of religious belief have made it essential to keep religion out of the common school. This has sometimes been said in good faith, and often it was purely an evasion. With Norman Woelfel this subterfuge and evasion is met with frankness and directness. The publishers' blurb is accurate enough: "He has written without reserve. His task is surgical, his operating, skillful, but he has ignored the anesthetic of soft speech." His point of view is that

of the experimental naturalism which is the view of the dominant group in American education today.

The challenge is given in the opening section of the division of the book on "Factors in the Decline of the Christian Tradition." The prevailing chaos and the disintegrative forces are described. While the description is applicable to the dominant Protestant complexion of our world view, the Catholic situation is not left without comment. "The American school," Mr. Woelfel points out, "has always been carefully nourished upon the universal and fundamental Christian beliefs despite its latter-day professions of secularity." However, the Christian tradition was "unconsciously accepted and assumed." The sects and cults are evidence of fundamental disruption. Interdenominational efforts come too late to save Protestant solidarity. The analysis and discussion of theological and socio-religious problems have broken Christian religious hegemony in America. One result of all this is, says Mr. Woelfel, "the younger generation is on its own and the last thing that would interest modern youth is the

¹This is a book review of Woelfel, Norman, *Molders of the American Mind* (New York: Columbia University Press, 1933), 304 pp.

salvaging of the Christian tradition." Labor's defection will complete the disintegration of the Christian tradition. Psychological racketeers are supplementing or replacing the work of organized religion. Teachers of philosophy are for the most part no longer special pleaders, and not clergymen but scholars and specialists.

This is the picture of the Protestant Christian tradition. Mr. Woelfel's picture of Catholicism is not less hopeless, if less detailed. He has obviously limited contact with it. Catholics and Jews, though within the same tradition, are often under covert suspicion, if nothing worse. Our religious freedom is for these two groups not always a reality. "The Catholic Church preserves an apparent external harmony but actual differences on matters of doctrine and policy and divergence in the direction of its social sympathies of its leaders are fairly obvious." Catholic lay people patronize, for example, birth-control clinics. The Catholic Church aims to preserve "in rugged splendor the whole cloth of the tradition."

What is his conception of the result? The Christian tradition is not anywhere near complete collapse, but it is moving rather slowly but inevitably off the stage. And if it does, it will probably not be missed. Certainly this is a realistic if somewhat overdrawn picture of the contemporary religious situation. It is the way those formulating the dominant American philosophy of education look on religion. This will be more clear in the second division of this work.

The second part of the book deals with the educational philosophy of the seventeen educators whom the author regards as "molders of the American mind." We are concerned here only with their relation to the problem of religion in education and in civilization. These men are classified into three groups as they seem (to the author) to emphasize tradition, science, or the experimental philosophy. The educators emphasizing the values inherent in the American historic tradition are Horne, Morrison, Bagley, Cubberley, Briggs, and Finney. Those emphasizing the ultimacy of science are Judd, Snedden, Thorndike, Horn, Charters, and Bobbitt. Those emphasizing the modern experimental naturalism are Dewey, Counts, Kilpatrick, and Rugg.

The viewpoints of these may be summarily presented by Woelfel.

Horne believes fully in the transcendental Christian faith. "Jesus Christ is the symbol of the kind of life a pious man may strive after and the assurance of God's benevolent attitude toward man." Cubberley places "his ultimate faith in the Christian religion" which has guided us. Briggs emphasizes the democratic political tradition but would make children, through education, country-loving, God-fearing citizens.

Morrison, Cubberley, and Briggs seem not to be concerned with religion at all, only with the fundamentals of the civilized social institution. Nor does Bagley seem concerned with religion, but only with universal education as the saviour of society. Finney does not seem to be concerned with the Christian tradition at all, but culture — modern culture — will humanize man. This group, the most friendly to traditional values, comes nowhere to the Catholic attitude, nor the Catholic world-view — even Horne, most sympathetic of all, could hardly be said to approach the Catholic conception of Christ.

The attitude of the second group — Judd, Snedden, Thorndike, Horn, Charters, and Bobbitt — is, of course, less satisfactory to Catholicism because the attitude is negative. They are not concerned with religion, but with the ultimateness of science (Judd), with the social manufacture of religions (Snedden), with deep psychological insight (Thorndike), with sociological technique of analysis (Horn), with social analysis (Bobbitt), and with activity analyses as the source of our values though not always unmindful of traditional values (Charters). This group apparently does not consider religion within their range, but goes along doing tremendously valuable scientific work without specific reference to it.

For the final group — Dewey, Counts, Kilpatrick, Bode, Rugg — Mr. Woelfel in his presentation of their views does not mention God or religion. The anarchic capitalism is a challenge. The scientific method and clear thinking will give us perhaps a "public socialism." In a negative reference to God, Woelfel says of Dewey's view: "Faith in God and in authority, ideas of soul and immortality, belief in Divine grace, stable institutions, and automatic progress have been made impossible for the educated mind of today." In the discussion of Kilpatrick he refers to an ethics, a religion, a philosophy, "long outmoded by scientific discoveries."

What is the author's own conclusion? Let him state it himself:

A few generations back "getting right with God" under the careful tutelage of the Christian ministry opened all the doors of understanding and brought the soul into harmonious relations with the outer world. Today God, in the old sense at least, has retired from the scene, and the human race, arrived at apparent physical maturity, faces the vast implications of the future without the assurance of transcendental grace and beneficence.²

And again he says:

The things of highest value for individual experience and for ethical standards in modern America will not, however, be found out so long as intellectual leaders maintain a sensitivity over the supernatural significance of Christian mythology or a sentimental personal attachment to the character of Jesus.³

Returning to our first paragraph may we point out what we there called the great significance of this book. It is the revelation of the very definitely negative and, in the major group, antagonistic attitude (1) toward the traditional Christian tradition of twenty centuries; (2) toward the traditional philosophical thinking, not naturalistic, and (3) toward religion in education. It will not do, as Father McGucken does in his *The Catholic Way in Education*, to dismiss this situation and these men with a superior attitude and epithets. The nature of the alien world view we find about us is here revealed as it has never been revealed before. In the midst of much — very much — valuable technique is often a philosophy of the widest popular appeal but inimical to fundamental Catholic conceptions. We should face the issues that are frankly and honestly raised. We shall have to do a whole lot of educating of what Catholicism is. We shall have to develop our own schools of education so that our philosophy of education is presented in a competent scholarly way, and

²Woelfel, Norman, *op. cit.*, p. 227.

³*Ibid.*, p. 229.

also in a way that the teacher in our elementary, secondary, and collegiate institutions can understand.⁴ In our own schools we need to analyze these alien philosophies.⁵

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⁴Cf. De Hovre's excellent works *Philosophy and Education* and *Catholicism in Education* translated by Dr. E. B. Jordan and published by Benziger.
⁵Cf. also my own *Foundations of Christian Education* published by Bruce.
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St. Joseph in Poetry

SAINT JOSEPH'S JOY

What joy was thine, dear saint, to hold
 The Infant Saviour to thy breast;
 What happiness for thee to know
 Thy dwelling by Our Lord was blest.

Thy life was then a sweet delight;
 Thy labor welcome, too.
 The task performed for those we love
 Is easier far to do.

So teach us, Blessed Joseph dear,
 That we may grow in love,
 And loving God may love all work
 That's done for Him above.

— Alice Rose Carr, in
St. Mary's Chimes

SAINT JOSEPH

Saints know thee best, O hidden Silent Saint!
 And would that I could feel a little part
 Of that great love Theresa's kindred heart
 Felt for thee, Foster-father! But the taint,
 The chill, is on my soul; and few and faint,
 The prayers that from this earthly bosom dart,
 Up to that heavenly throne whereon thou art
 In glory, not too high to hear my plaint,
 Patron of all who work in humble ways!
 Pray that from pure and earnest motive I
 May fill with patient toil the moments flying;
 Patron of happy deathbeds! when my days
 Have reached their term, be thou, dear Joseph! nigh
 With Mary and with Jesus, while I'm dying.
 — Rev. M. Russell, S.J.

THE CHILDREN'S FRIEND

Dear Saint Joseph, bless the children,
 Love and guide them, let them share
 In the days of helpless childhood
 All thy loving, tender care,

For the sake of Him who rested
 On thy arm His little head,
 He Who looked to thee for shelter,
 Raiment, and His daily bread.

As He grew in age and wisdom
 And, as Scripture says, in grace,
 To assist thee in thy labors
 In thy workshop took His place;

Toiled from morning until evening,
 Hammer in His little hand,
 He, the Lord of all creation,
 Subject to thy least command.

At her wheel the Mother, spinning
 Snowy wool so soft and warm,
 Or the seamless garment weaving,
 Thou didst keep them from all harm.

On thy feast day, loving Patron,
 With fair lilies white and tall,
 Lovingly we deck thy altar
 And on thee for aid we call.

Dear Saint Joseph, bless the children,
 Keep them in thy loving care;
 Let thy silence teach them wisdom,
 Keep their hearts like lilies fair.

— Virginia M'Sherry

SAINT JOSEPH

I wonder just what it was like to have been
 In your shop in old Galilee.
 Did Jesus bring all of His little friends in
 When you hammered and sawed; and did He
 And His friends take the long, pretty shavings of wood
 To hang them for curls on their heads?
 And when you had time (Oh, I know that you could!)
 Did you carve little boats, guns, and beds?
 Did Jesus sometimes take two sticks from the floor
 And hammer them into a cross?
 Would that make your heart grow all lonely and sore
 When you thought of your future loss?
 And when it was time for the meals to be spread,
 Did His Mother come call you? And then
 Did you lift the Boy Jesus high over your head
 And swing Him again and again?
 How I wish I had lived as a little child
 Near your shop in old Galilee!
 But I know you are watching, dear St. Joseph mild,
 And loving, and caring for me.

— Sister Alice Marie, O.S.F.
 in *The Young Catholic Messenger*

Methods in Art Teaching for Upper Grades

H. Francis James, M.A.

Editor's Note. This is the third of a series of practical articles on art teaching in the upper grades. The author, who is also author of the "Art Curricula" for the archdiocesan schools of Boston and Chicago, has traveled widely in the United States and has done much as a teacher and writer for the cause of art in Catholic schools. His latest book, *Stories on the Blackboard*, is to be published in the coming spring. He is at present head of the art department of the Kansas State Teachers College at Pittsburg, Kansas.

DURING the winter months, children have had the study of pictures, of the composing or still-life and landscape compositions such as are to be seen on pages 10 and 11, Books Six and Seven, *Practical Drawing Correlated Art Edition*. They have also had the principles of design and the enriching of these designs by the use of color. Now when the breath of spring is in the air, it is the time when figure drawing should be reviewed by the use of the jointed figures as illustrated in Figure 1, Grade One, *Course in Drawing and Applied Art*, copies of which *Course in Drawing* may be had from the diocesan superintendents of schools of the archdiocese of Boston, New York, Chicago, and Saint Louis. With these "jointed figures" before each child—and each child should actually make one of these figures out of cardboard—stories should be illustrated.

These stories should develop a knowledge of the practical relation of art to life in general; the relation of the principles of art to the success of the child's activities. In Figure 1, notice the simplicity of the pose of the boy trying to sell a magazine, as well as the suggestion of alertness and courtesy indicated by the frank bearing, by the cap in hand. Here we have a subtle lesson of what makes for success; the problem correlates with civics in that it emphasizes one of the qualifications which is attributable to a good citizen. In this drawing we have more than a single figure, we have the setting, the background, which should be original with each child; we have a dramatic element

in the hand outstretched to receive the magazine; all this makes of the exercise an upper-grade problem.

It is all very well to study the reproductions of the paintings of Millet, *Going to Work*, the *Song of the Lark*, by Breton, and other like examples which tend to dignify labor, but in order to bring the exercise down to the child's level and interests, have them illustrate every form of activity which is performed by boys and girls. Simple drawings of boys delivering messages, mowing lawns, cleaning up yards, and engaged in other phases of remunerative work will do much toward making it understood that the work of the boy and girl is necessary, is noble, and will, if done cheerily, ultimately lead to success. In this connection, it would be well to tell the class stories of certain great men and women who started out in very humble surroundings, and who by dint of looking for work—and finding it—as well as by the conscientious manner in which they carried out this work, climbed high in the affairs of life, and were awarded the greatest respect and honor which it was possible for the people to bestow. Then the class should illustrate some phase of the lives of such people.

In Grade Six of the *Course of Study in Drawing and Applied Art* for the archdiocese of Chicago, will be found many suggestions of exercises which correlate figure drawing with geography. For instance, have the children illustrate scenes of cotton picking on a southern plantation, of the hauling of the bales of cotton from the gin, and, if possible, have the different processes of weaving in different countries shown.

An interesting exercise is the showing of different methods of transportation in different countries; for instance, show how people in the Andes Mountains carry goods on the backs of burros over the mountain passes (Fig. 2). Show a caravan of camels crossing



Fig. 1



Fig. 2



Fig. 3

Fig. 1. Figure story telling. Fig. 2. Illustration correlating with geography-transportation. Fig. 3. The Pied Piper of Hamelin; a figure exercise suggesting a crowd.

the desert with Arab drivers and merchants in the front and in the rear; show Chinese farmers hauling their produce to market in carts hitched to buffalo cows; show the Eskimos using sleighs drawn by dogs, etc. In Figure 2, notice that great height is emphasized, composition is thought out; under no condition lay any emphasis upon the correctness of the figures drawn or the "prettiness" of the result.

The various methods of hunting animals for food and for barter as employed in different countries is also an interesting problem; in these exercises also, do not mind if the realism is not demonstrated, but look after the wildness, the vigorous action, the spirit of the chase, and the originality of the attempt.

I have found that the recent stamp catalog of the Scott Stamp and Coin Company of New York has a greater variety of scenes, as suggested above, than any other source on the market; it is a veritable treasure book for the teacher who wishes inspiration in the way of models for the representation of figure drawing which correlate with history or geography or civics. It is true that the reproductions are small, but this is an added advantage, inasmuch as the unnecessary details cannot be copied. The vigor of action, trueness to setting, and accuracy of local touch is very characteristic of the newer issues of stamps especially.

A portfolio should be made; see pages 20 and 21 in Books Six, Seven, and Eight, *Practical Drawing Correlated Art Edition*, for helpful suggestions and working drawings for the construction of such portfolios. These portfolios might have the title: "Illustration Through Pictures," page 70, *Course of Study in Drawing and Applied Art* — or "Around the World in Three Weeks." On the cover, an all-over design might be drawn, featuring animals, or some mode of transportation.

I have found that scenes of processions, showing a crowd gathered for some specific purpose is always fascinating to children. Of course, one recalls at once "The Pied Piper of Hamelin" (Fig. 3). Here is a story which will be illustrated in a variety of ways. In the illustration, note how the first boy was drawn rather carefully, yet with no detail; then — and look carefully — all the other children are merely suggested with a few lines. This is very intriguing to children. In the distance, a few buildings will carry out the idea of the town from which the crowd of youngsters came. A brilliant costume for the piper — more color on the boy's jacket behind the piper, a pale sky — with perhaps blue water in the middle distance, with grass in the foreground, will enrich the pictorial effect wonderfully.

Other similar problems might be The Israelites Crossing the Red Sea; The Corpus Christi Procession (see pages 67, 68, and 69 of *Correlation of Art and the Mass*), a procession of soldiers or of pupils celebrating a victory on the athletic field, an Indian war dance, etc.

One of the finest exercises that also correlates drawing with geography is the making of pictorial maps; this makes play of what has often been considered a dull and difficult subject. After the class has made a map of a state, a country, or a continent, then is the time to permit them to let their imagination visualize all sorts of forms entirely out of proportion to actual-

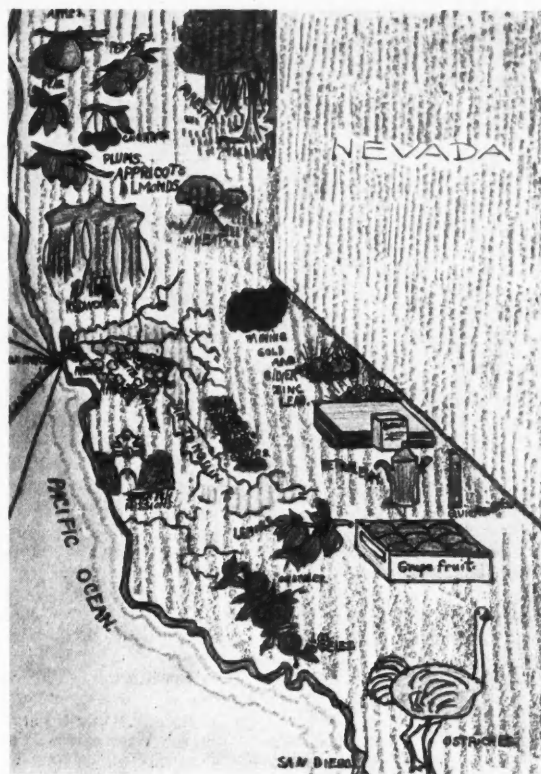


Fig. 4. Pictorial map of California

ity and draw these animals, birds, fishes, ships, airplanes, peoples, products as suggestions of occupations all over the map. Finally have children color these graphic representations in whatever colors suit their fancies. In other words, the primary purpose in making a map of California, let us say, was to show its location in relation to other states, its general shape, and the location of its capital, etc.; when this is done, let the children graphically draw all they might see were they to be aboard an airplane, and sail over that great state. Figure 4 shows a pictorial map made by a student showing the products of a state.

There is a very interesting article in the January number of *Better Homes and Gardens*; on page 20 will be found this subject well told under the title "Maps: Decorate and Teach." The practicability and the intrigue of such exercises are so well and graphically told that it would be futile for me to attempt to elaborate or simplify this article by Miss Elsie A. Parry.

Make a game of your subjects, subtly sugar-coat the problems in drawing which you give and you will get just about 100 per cent results, as regards the favorable reaction of your teaching to actual life problems.



TEACHES HOW TO STUDY

At Syracuse University, freshmen who fail in two or more subjects are offered special help in correcting habits of study. Actual drill in reading is a prominent feature of these special-help classes. Attendance at these classes, which is voluntary, has proved very helpful in adjusting the student to his work.

The CATHOLIC SCHOOL JOURNAL

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Dramatization in Religious Instruction

Every device or means that helps to make secular instruction vivifying and vital for the child is being used in the teaching of religion. When one looks back at the history of the Church and reads of the miracle plays and the moralities, one feels that the idea lost in intermediate centuries may be revived at least in the classroom.

It cannot too often be repeated that what is wanted is not elaborate productions requiring constant and wasteful drilling, costumes, rehearsals, and the like, but what might be called "on the spot" dramatizations. They must have the element of spontaneity. The children learn the story of the Good Samaritan, or the Prodigal Son, or the Ten Lepers. Why not then and there dramatize it? Why not?

Why should not the six-year-olds of the first grade

as soon as they are well on in the details of the Creation, have such a simple dramatization as is proposed here:

Let the children imagine they are the flowers, birds, rabbits, or anything else in Paradise. They will tell how God created them and what they know about the creature they are impersonating.

Or take a simple dialogue like this in naming the things in Paradise:

"Adam and Eve were very happy in Paradise." Now read the lesson on page 6, and again study the picture.

Duologue between Adam and Eve about the birds, the trees, the flowers, and about the Tree of Knowledge.

ADAM (wandering about the garden, sees a beautiful flower; he calls): Eve, Eve, come quickly. See the pretty flower growing on this bush.

EVE (comes and looks at the flower): Oh, Adam, how good God is to us. What shall we call it?

ADAM: Let us call it Rose.

EVE: Rose, Rose, what a pretty name. Let us thank God for making the rose for us. (They kneel down and thank God.)

Let the children continue this duologue for some time.

Or for a second-grade group take this simple dramatization of the Centurion:

c) Let the children dramatize the story in three scenes, which they themselves have written in groups, each group will present its scene to the others:

SCENE I. The Centurion at home with the sick servant.

SCENE II. The Centurion seeking Christ and making his petition. The scene of the servant at home will occupy half the stage setting to show how the servant is healed at the words of Jesus. Sister will read the words of Christ. Christ's person should never be represented by the children.

SCENE III. The return of the Centurion to his family. Their joy and their final act of Faith will close the dramatization.

Or take a somewhat more detailed dramatization for second graders: "The Healing of the Ten Lepers":

SCENE I. The lepers are talking about what they had heard of Jesus. Suddenly a large crowd comes down the road. Children, taking the parts of the people, will walk down the aisles praising the Lord. The lepers rush forward, stop and shout: "UNCLEAN!" The people recoil before them. The lepers inquire what this is all about. On hearing of Jesus, they immediately kneel down, and with outstretched arms, cry: "Have mercy on us!"

SCENE II. One of the children or the teacher tells the story of how Christ speaks kindly to the lepers, heals them, and tells them to show themselves to the priests.

SCENE III. Shows the lepers pronounced clean by the priests. One pleads with the others to return to Jesus to thank Him; they all refuse and give some flighty excuse. He alone returns.

SCENE IV. Shows the one leper returning to the Lord. At a distance he sees Christ and calls out his thanks, and then rushes forward as if to kneel at the feet of Jesus.

SCENE V. The conversation between Christ and the leper is told or read by a child or the teacher. The exact quotations should be used.¹

It will be noted, of course, in the last two playlets, there is no impersonation of Christ, only a narrative presentation. The events leading up to the moment when the Lord appears, or better, where His presence

¹For additional illustrations, see the manuals of the *Religion-in-Life Curriculum*, and the texts of the *Highway to Heaven* series.

just off stage is suggested, are dramatized, but the teacher may, off stage (behind a screen or from the closet or the corridor), tell the story or repeat Christ's words.

Learning the facts of the parable or the incident will be interesting in itself. But discussing how it may be dramatized, deciding on a plan, and then executing it at once—what a thrill that is to a child! It has all the spontaneity of play! It has all the reality of life! Learning becomes living and living is learning.—
E. A. F.

The Priesthood of the Laity

To an inquirer who asks us to explain the Catholic doctrine of the priesthood of the laity, we append here from one of the great liturgical scholars of this country, Father Gerald Ellard, S.J., his explanation:*

It is a long time since Catholics, generally, have heard preachers echo the words of St. Peter to them: "As living stones, be ye built up into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices . . . ye are a chosen race, a royal priesthood" (I Pet. ii. 5-9). Since Reformation days, when this truth was wrested out of its setting by the heretics and compounded with falsity, Catholics have not dwelt upon the Christian priesthood as *something shared in by all baptized persons*. How many baptized and confirmed persons would not be vastly surprised—even more vastly thrilled—to know that they share with the clergy in the only priesthood that counts, that of Christ? The priest, the *pontifex*, is the bridge-builder, the mediator, the link between God and man. Only Christ can bridge the gap between God and man: "For there is one God, one mediator also between God and men, Himself man, Christ Jesus" (I Tim. ii. 5, 6). The Christians of antiquity conceived the priesthood strictly in terms of Christ's mediation: "Since, then, we have a great High Priest, who hath passed through the Heavens, Jesus, the Son of God, let us hold firmly to what we confess" (Heb. iv. 14).

It is in the words of the present great *Pontifex Maximus*, Pius XI, that the Catholic laity is now forcibly reminded that it is in a very real and literal sense fellow sharer in the priesthood of Christ. He addresses the faithful in *Miserentissimus Redemptor*:

The Apostle admonished us . . . having become partakers of His holy and eternal priesthood, we should offer up "gifts and sacrifices for sins" (Heb. v. 1). For not only are they partakers in the mystery of this priesthood and in the duty of offering sacrifices and satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices . . . but also those Christians called, and rightly so, by the Prince of the Apostles "a chosen generation, a kingly priesthood" (I Pet. ii. 9), and who are called to offer "sacrifices for sin" (Heb. v. 1) not only for themselves but for all mankind, and this in much the same way as every priest.

Thus it is time once more to explain to the Faithful with St. Thomas and all pre-Reformation teachers that the "seals" imprinted on the soul at Baptism and Confirmation are graduated initiations into the sacred priesthood of Christ. The Angelic Doctor has it:

Each of the faithful is deputed to receive, or to bestow on others, things pertaining to the worship of God. And this, properly speaking, is the purpose of the sacramental char-

acter. Now the whole rite of the Christian religion is derived from Christ's priesthood. Consequently, it is clear that the sacramental character is specially the character (seal) of Christ, to whose character the faithful are likened by reason of their sacramental characters, *which are nothing else than certain participations of Christ's priesthood, flowing from Christ Himself*.

To sum up: To put the Christian once more in possession of these concepts, that he is in the Church worshipping God in spirit and truth, as a co-sharer in Christ's priesthood, as co-victim in Christ's sacrifice, was what Pius X meant when he said to laymen: "You must not *pray* at Mass, you must *say* Mass." That alone is the interpretation to be given his words in the famous—but ill-observed—*motu proprio* on church music about the active participation of the laity in the prayers and offices of the Church as the primary and indispensable source of the true Christian spirit. "It is most necessary," echoes the present Vicar of Christ, "that the Faithful, *not as outsiders or as mute spectators*, but as understanding truly, and as penetrated by, the beauty of the liturgy should so assist at the sacred functions . . . that their voices alternate with those of the priest and the choir." Anything less than this means depriving the Christian of what is his by reason of his participation in the priesthood of Christ."
—E.A.F.

Public Libraries and Catholic Schools

The public libraries of our more important American cities are constantly expanding every type of library service. The school library extension work is growing in every department of public-school work. In many cities the public-library truck is calling at the parochial school, developing a most interesting program of supplementary and extracurricular reading.

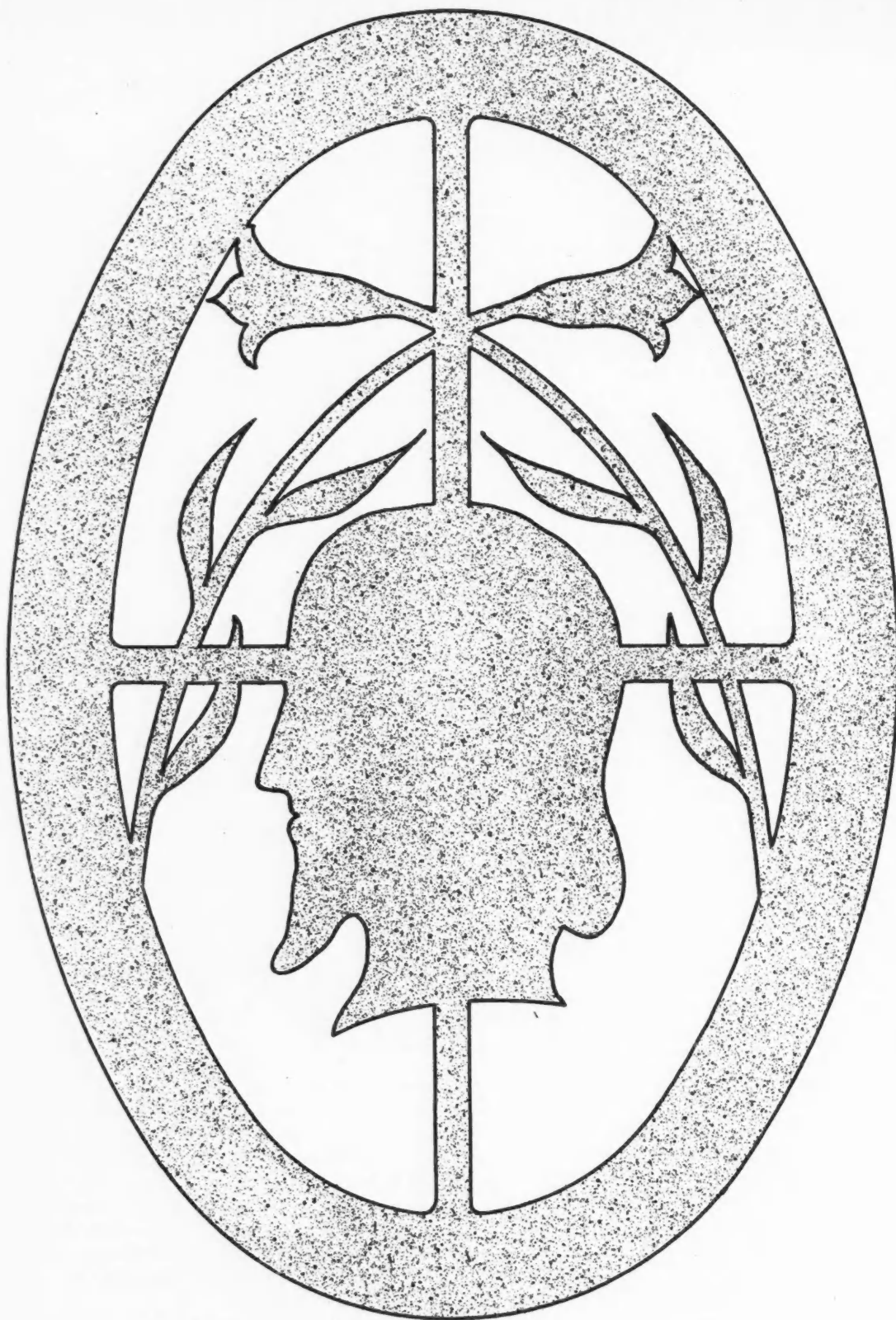
Despite the fact that Catholics help pay the tax bill to support the public library, and despite the fact that the public-school group co-operates 100 per cent in the library extension program, the average Sister Superior has doubted, or at least scrutinized, the public-library list, particularly the books for the upper grades and the books for students of the high-school ages.

As a result, the one comment made on students of Catholic schools applying for positions as librarians is the comment that Catholic-school graduates lack a reading range commensurate with the public-school graduate. We have never encouraged promiscuous reading just as we have suggested the movies might be rotten and the drama a subject of doubtful value to the Catholic.

In our literary emergence, we are now reaching the point where the request for good reading may suggest to the librarian our understanding of the type of books we want. Of course, we lack authorship and books specifically helpful to Catholic children. Heretofore some of the cry for Catholic books has been a smoke screen for our failure to know our American authors of merit and to direct and guide the reading habits of our children.

Public libraries will supply the books we ask for. Have we always known what to ask for? — F. B.

*"The Liturgical Movement: in and for America" originally appeared in *Thought*, December, 1932, and was reprinted in *The Catholic Mind*, February 22, 1933.



A St. Joseph Window Cut-Out — Designed by J. J. Metz and Peter Dillman

The Shepherding of St. Joseph

Mary Gabriel Guzman

Thou that leadest Joseph like a sheep—Ps. 79

Characters

Jesus, *about eight years of age.*
 Mary, *the Mother of Jesus.*
 Joseph, *Spouse of the Blessed Virgin Mary.*
 Balthazar, Caspar, Melchior, *Wise Men from the East.*
 Malasar, *Balthazar's attendant.*
 Antar, *Caspar's attendant.*
 Brasil and Gillam, *Shepherds.*
 Cleophas, *brother of Joseph, and Mary, his wife.*
 James, Joseph, Salome, Benjamin, *Children of Cleophas and Mary.*
 The Angel of the Lord.
 Rachel, *prototype of the Blessed Virgin Mary.*
 Two Angels. Two Soldiers.

Invented Characters

Mathan, *a kinsman to Joseph and Joram, his son, age 12, Inhabitants of Bethlehem.*
 Sadoc, and Esran, *friends in Nazareth.*
 Two mothers with babes in arms.
 Ephraim, Manasses, David, *Guardians of the Temple in Heliopolis.*
 Ruben and Ada, *his wife, friends in Heliopolis.*
 Infants, *dolls.*

PROLOGUE TO ACT I

The title of our drama is taken from the first verse of the seventy-ninth Psalm: "Thou that leadest Joseph like a sheep."

The persons destined by God in the Old Testament to symbolize the sanctity and glory of St. Joseph were indeed many, but of these, seven may be chosen as representing in themselves with greater perfection one or other of the virtues which were possessed in their perfection by St. Joseph. Chief of these personages is Joseph, the ancient patriarch. Everything said in the Scriptures in praise of the first Joseph can be applied to St. Joseph.

ACT I

PLACE, Bethlehem. TIME, January. Late afternoon.

SCENE: *Double stage effect obtained by a gray-green gauze curtain from R to L, C. This curtain should be suspended by a cord, but the curtain should have light weights on the top to cause it to fall instantly when cord is cut, and also to make it easier to draw off the stage from the floor. Behind the curtain is a dwelling house. At front of stage an avenue—rocks and trees.*

The dwelling house should be so constructed that the same one may be used for Act II with the addition of a vine-covered porch with a deep recess. For Act III the porch may be the same with different vines.

The address "Sir" used by the shepherds to St. Joseph is usually not at the beginning of a speech, because, as they are uncouth, they are not at ease with courtesy; and this should be further demonstrated by their awkwardness in using the word. While Joseph is in conversation with Balthazar, Caspar, and Mathan the shepherds must manifest deep interest, but occasionally confer together, more with their eyes and gestures than in inaudible speech.

[At rise of curtain: Joseph entering L. Endeavoring to overtake him, Brasil and Gillam, two shepherds.]

BRASIL: Sir, Sir.

JOSEPH [turning]: Ah, Brasil—and you, Gillam. Welcome. How comes it that you leave your flocks?

GILLAM: We-un will speed back. Menga an' Llorente air taken' care, long with their'n, Sir.

BRASIL [excitedly]: We-un a-came ter ask 'bout them kings that air a-comin' ter Bethlehem, Sir. Knowed anything 'bout 'em?

JOSEPH [surprised]: Kings, Brasil?

BRASIL [pleased to tell the news]: Sir, kings air comin'. Thinks we-un shepherds they a-come ter see the Child.

JOSEPH [alarmed]: So soon?

GILLAM: 'Spectin' 'em air you-un. Sir?

JOSEPH [shaking his head negatively]: No, Gillam; no, no!

BRASIL: But, Sir, yu kinder know [appears hurt]. Not fer we-un ter be told.

GILLAM [also piqued]: We-un not fit ter wend with kings.

JOSEPH [kindly]: My dear friends! You who are fit to receive the angel's messages are above kings. I know nothing of the kings of whom you speak except the prophecies.

BRASIL [smiling]: Sir, tell we-un the proph'cy.

JOSEPH: "The kings of Tharsis and the islands, the kings of Arabia and of—"

GILLAM [interrupting]: 'Rabia, 'Rabia. Yes, Sir, 'Rabia.

BRASIL: Yes, Sir, these kings, Sir, a-come on camels!

GILLAM: An' follow a star!

JOSEPH: A star! [Joseph lifts his hands in prayer, and his look is so rapturous that the shepherds look at him, amazed.] "A Star shall rise out of Jacob and a scepter shall spring up from Israel!" [Then quietly to the shepherds]: I expected all this to come to pass, but not so soon.

BRASIL [disturbed]: Sir, air these kings a-goin' ter take the Child?

GILLAM [pleading]: Oh, Sir, afore the kings a-come let we-un see the Child again.

BRASIL [again, more anxious]: Air the kings a-goin' ter take the Child away with 'em?

JOSEPH [realizing that this Child is to become the Man of Sorrows]: God grant that I may not see the day!

BRASIL [worried]: Hide He-un away.

GILLAM: Effen the kings make He-un their-un king, then He-un will be King of kings!

BRASIL [sorrowfully]: An' we-un will see He-un no more.

JOSEPH [kindly]: With the kings you will adore Him. Come. [Exit all R, but are presently seen beyond the veil. They enter the house. Entering at the same time, Mathan and Joram.]

MATHAN [with many gestures of disgust]: We are disgraced! We are disgraced! [Joram is amazed.]

MATHAN: Kinsmen should respect kinsmen! We have lost the respect of all Bethlehem! We have become a laughingstock to our neighbors.

JORAM: What has happened, Father?

MATHAN: You ask what has happened? Are you common? Are you unclean? Alas, have you forgotten the instructions of your parents?

JORAM [astonished]: But, Father!

MATHAN [shaking him]: You see with your own eyes, and yet ask questions!

JORAM: No, Father, I saw only our kinsman Joseph, and two shepherds.

MATHAN [in dudgeon]: Shepherds! Has he no acquaintances but unwashed shepherds? And is that [pointing] a fit place for one of our kinsmen to live?

JORAM: Where else? You did not invite—

MATHAN [very angry]: The curse of heaven will be upon you, for daring to speak disrespectfully to your father. Could I house Joseph, and he bringing his riffraff!

JORAM: But, Father, Angels—

MATHAN: How many times will you tell me that fable, that lie?

[Joram's attention is focused straight in the distance, R.]

MATHAN: No more of this—

JORAM [excited]: Look, Father.

MATHAN: You are but a child and do not—

JORAM: Camels! Camels! And more camels!

MATHAN [shaking him violently, but Joram is too interested to mind]: Believe only what I teach you.

JORAM: The camel is kneeling.

MATHAN: No more street tales. You stay home unless I—

JORAM: The man is coming to speak to us.

[Mathan finally turns R and sees Malasar as he enters.]

MATHAN [to Joram]: A great personage! Yet he seems but the agent of a greater! Praise be to the Lord for the good fortune! Be discreet, boy: here may be a chance to fill our purses.

MALASAR [with Eastern obeisance]: Sir, may I address you?

MATHAN [*awkwardly, but obsequious*]: How can I serve you?
MALASAR: My Lord Balthazar, solicits to know if you can direct him to the Child, just born, who is King of the Jews?

[*Mathan is too bewildered to attempt to reply which gives Joram a chance.*]

JORAM [*delighted and excited*]: Here, right here — [*Mathan muffles Joram's mouth*].

MATHAN [*nervously*]: We are at the service, the service, any, any, any re-re-request. Yes, we, we are at, at your service. [*Joram struggles to be free*].

JORAM [*pointing to Joseph's house*]: There!

MATHAN: Pay no attention to this babbling lad.

MALASAR: Permit him to say what is in his mind. It can do no harm.

MATHAN: This is not discretion. A hound of the common stock babbles, babbles, babbles! But [*bowing low*] what service may I render you?

JORAM [*still struggling*]: I tell the truth!

[*Mathan thrusts Joram from the stage L.*]

MATHAN [*excited*]: Alas — a son heeds not the words of his father! [*He would continue but is interrupted.*]

JORAM [*off stage, in a high, beautiful voice*]: "I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour who is Christ the Lord, in the city of David."

[*As he chants, Lord Balthazar enter R.*]

BALTHAZAR [*to Malasar*]: Hear you that, Malasar?

MALASAR [*awed*]: Yes, my lord.

BALTHAZAR: Human voice, or that of an angel?

MALASAR: I think [*still listening*], my Lord, it is the boy who was just here.

BALTHAZAR: A boy! Then we can command him. Malasar, bring the boy.

[*Exits Malasar, but Mathan, violently ripping open his cloak, follows. Mathan utters words of anger.*]

MATHAN: Ugh, ugh, ugh!

[*Immediately enter R Joseph and the shepherds. Joseph — as is a polite custom — walks with his guests to the avenue.*]

[*Remark: As both Joseph and Mary were probably under a Divine command to keep secret the Divinity of Jesus, the shepherds would understand, too, the discretion of silence.*]

BALTHAZAR [*to Joseph with great respect*]: Sir, you discern that I am a stranger. We have traveled long days and nights, but are willing to travel to the end of the world. I am not alone. Behold! [*pointing off stage R*] others who have joined me in the same quest. We seek Him who is born King of the Jews.

JOSEPH [*humbly*]: I pray for you the guidance of God.

BALTHAZAR [*disappointed*]: Sir, you seem to me to be a man who walks in the presence of God. Can you not tell us of this newborn King?

[*Caspar, with attendant has entered.*]

JOSEPH: The manifestation of His birth has not been made known to the world.

BALTHAZAR [*earnestly*]: You will answer when you hear our story. It is thirty days since a star, unknown before to the heavens, suddenly rose from our Eastern horizon. We knew that this star signaled an event the most remarkable that could occur.

CASPAR: We know from Zoroaster, disciple of the great Daniel — from Zoroaster the astronomer, one versed in the theology of the Hebrews, that now under the first successor of Cyrus a Divine Infant will come to change the face of the world.

BALTHAZAR [*enthusiastically*]: An Infant born of a Virgin, pure and immaculate.

BRASIL [*no longer able to contain his tongue*]: An' he-un air the master of the household [*pointing to Joseph*].

BALTHAZAR [*excited*]: Then lead us, Sir!

CASPAR: To this Virgin and her Child.

BALTHAZAR: What can we do to obtain this favor?

JOSEPH [*quietly*]: God in His own good time will lead you.

CASPAR [*to Balthazar*]: This secrecy is a mystery!

BALTHAZAR [*to Joseph*]: We expected to find Jerusalem in the heights of jubilation, but in every face we read a story of great sorrow.

JOSEPH: By reason of the oppression of their king, Herod.

CASPAR [*surprised*]: To us King Herod was most gracious.

JOSEPH [*surprised*]: You visited King Herod?

CASPAR: We have been sent to Bethlehem by Herod. These are his words: "Go and diligently inquire after the Child, and when

you have found Him, bring me word again, that I also may go to adore Him."

JOSEPH: What reason did Herod give for sending you to Bethlehem?

BALTHAZAR: He assembled the chief priests and the scribes to inquire of them where Christ should be born, and they read to him: "And thou Bethlehem the land of Juda art not the least among the princes of Juda: four out of thee shall come forth the Captain that shall rule my people Israel."

CASPAR [*to Joseph*]: To us these words are new, but you, a dweller in Bethlehem, must know if this has come to pass, or are we yet to wait?

JOSEPH: Praying for the hastening of the time, wait.

[*Malasar returns with Joram. The magnificence of Balthazar and Caspar astounds him and he becomes bashful.*]

MALASAR: At your bidding I brought the boy, though I was obliged to overcome his father.

BALTHAZAR [*to Joram*]: Tell us if you know anything of this newborn King of the Jews.

MATHAN [*entering in great rage*]: Steal my house! Steal my goods! Steal my goods! Steal my gold! But lay not your unclean hands upon my son!

JOSEPH [*to Mathan*]: These men are strangers and meant no offense.

[*To Balthazar and Caspar*]: Permit the boy to go with his father.

[*Mathan leaps forward and grabs Joram.*]

JORAM [*shrilly*]: Let me stay, Father! Let me stay!

JOSEPH [*gently to Joram*]: Go with your father.

JORAM [*as he is dragged away*]: You Brasil, and you Gillam tell them of the hosts of angels that told you of the Saviour.

CASPAR [*to Balthazar*]: Here let us remain.

BALTHAZAR: Because we are not Israelites we are not in the law to share their secrets.

CASPAR [*to the shepherds*]: Good men, tell us what you know of this newborn Babe! Have you seen Him?

[*They look to Joseph for his consent to speak.*]

JOSEPH: I know that these men seek righteousness. If God puts words into your mouth, speak.

[*Exits Joseph R. Presently he is seen entering the house, behind the veil.*]

CASPAR [*to his attendant*]: Tell Lord Melchior to come.

[*Exits attendant.*]

BALTHAZAR [*taking out his purse*]: We shall reward you. Tell us all that you know.

BRASIL [*horrified*]: Not fer gold!

GILLAM: That-un we-un know air sacred!

BRASIL [*indignant*]: It air a sin ter offer gold!

GILLAM: It air mor-en a sin!

CASPAR: Not then for gold, but for the love of God, good men, tell us of this newborn babe.

[*Melchior enters with Caspar's attendant.*]

MELCHIOR: His birth is not proclaimed then, as we supposed with trumpets, harps, and canticles, but is kept a secret. Is the Child hidden away?

CASPAR: We are near His habitation.

BALTHAZAR: Here will I order my servants to erect my pavilion.

MELCHIOR: I also.

CASPAR: To await the reappearance of the Star. Yes we shall remain.

GILLAM: My faith! I seed Him as a newborn Babe, an' near He-un stood a lovely lady, but effen He-un be King why chooses He-un to live so fearful poor?

BRASIL: An' in the cold?

GILLAM [*to Brasil*]: Oh, hark! hark! that Babe air callin'!

BRASIL [*frightened*]: The Babe does like a roaring lion call!

GILLAM: He-un cries!

BRASIL: He cries fer sinners such as we-un air.

[*The stage is darkened for the approach of night. The shepherds are only half facing the audience. As they stand spellbound they seem to have forgotten the Wise Men. The three lords and the two attendants watch the shepherds with increasing joy.*]

BRASIL: He-un calls my name He-un do!

GILLAM: An' mine!

BRASIL: Think you His mother would leave us in ter stay a while? [*Almost total darkness.*]

GILLAM: Let's! But Brasil see! [*He falls on his knees. The luminous Star appears over the house.*]

BRASIL [*hushily*]: The Star!

BALTHAZAR, CASPAR, MELCHIOR [all kneel]: The Star! The Star! The Star! The Star! The Star! God is with us! We have found the newborn Child! At last, we have found the Child. What joy is ours! The Star! The Star!

[Joseph opens the wide door of the dwelling place. Within all is light. Mary is seen kneeling before a small crib holding the Divine Infant. The gauze curtain falls, at the same time the door opens. Joseph kneels.]

— TABLEAU —

[During the tableau at the end of Act I, the following poem is to be recited by Joram.]

EXCEEDING GREAT JOY

The Kings saw the Star and rejoiced
With exceeding great joy,
And worshiping fell to the ground.
In this sweet Baby Boy
They beheld their Saviour, their God!
And they kissed the bare earth,
Foot-marked by the shepherds before them.
They rejoiced at the dearth
That the prophets had visioned in glory.
Here, the ox and the ass
Knew their Owner, their Master, but
Israel, alas!
Knew Him not. But the Kings from the East
Pledged their wealth, and their all:
For poverty shone with royal light
In this heavenly stall
Which they loved. The shepherds by grace
Were His envoys of trust,
And guests with the Kings in the home
Of Joseph the just,
Guardian of the shrine most divine:
Where we, too, may kneel
With the shepherds and Kings, and give Him
Our faith, love, and appeal.

— Mary Gabriel Guzman.

PROLOGUE TO ACT II

The scene is Nazareth. This accords with the generally accepted opinion, based upon that of St. John Chrysostom, who so understood the words of St. Luke: "And after they had performed all things according to the Lord, they returned to their own city Nazareth." The pursuit by Herod of the Divine Child from Bethlehem to Nazareth is told by the holocaust of Benjamin, St. Joseph's nephew. This massacre at the birth of Jesus is prophetic that martyrdom would become the desire of millions who would profess their faith in Him with their blood.

According to St. Matthew, Rachel represented all the mothers who lost their children by the cruel edict of Herod, as Rachel was the mother of Benjamin from whom all the Holy Innocents descended.

ACT II

SCENE: At front of stage, R, a low stone pillar to mark entrance into the garden of Mary's and Joseph's home at Nazareth. L, B, is a mound. Further back are trees. The back of the stage is occupied with a vine-covered porch, with a passageway R. The doorway of the cottage must be plainly seen.

As Rachel is to screen the Angel, she must be large. Her coiffure should be built high with coils and combs, over which she wears a heavy veil. Her sleeves must be provided with thumb slips, so that she elevates her full-length sleeves when she prays. She should wear bracelets, necklaces, and long earrings. Her full robes should be heavy and dark.

Costumes according to the pictures portraying the period.

TIME: February. Night and then morning.

[At rise of curtain Rachel is lying prostrate, with head toward cottage; rises. She turns, facing. She displays a long, heavy, magnificent sword. Just sufficient lighting.]

Pantomime Accompanied by Music

DESCRIPTIVE MUSIC: And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. — Apoc. xiv. Lesson for Holy Innocents.

PANTOMIME: After several displays of the sword, she presses it point downward, into the ground, then puts her full weight

upon it, shaking it to break it. Failing in this she goes to the pillar upon which she gives several resounding blows. The sword does not break. She kneels, holding the sword across the top of the pillar. Soft music as she speaks.

RACHEL.

A holocaust!

A holocaust of Innocents!

A prophecy in blood:

That He who came to die for others,

In martyrdom shall prove His lovers!

[Rachel rises slowly, walks to the cottage entrance and suspends the sword across it. She then sits on the mound, and with her dark robes drawn round her is almost invisible against the trees.]

[Sadoc and Esran enter at the pillar. Esran surveys the cottage.]

ESRAN [turning to Sadoc]: The house is dark. They have retired.

SADOC: As I supposed.

ESRAN [surprised]: Why have we come?

SADOC: To guard the house from robbers.

ESRAN [laughing]: And what has Joseph that robbers would find to rob? Better for us to guard our own homes.

SADOC: No, there is a rumor that Joseph has great wealth.

ESRAN: Rumor? Strange word from you. Surely you are the best friend Joseph has, and must know —

SADOC: They have but just returned.

ESRAN: Today?

SADOC: Today. Later than you from Antioch. I thought that perhaps even in Antioch you had heard that our humble Joseph had been visited by kings!

ESRAN: Kings? I could not believe this. [Places his hand on Sadoc's arm.] Sadoc, come home. I know now that you are drunk.

SADOC: I speak the truth. I have drunk less wine today than is my customary amount. No, Esran, most marvelous events have taken place while you were away in Antioch. Three kings came with great retinues from the East seeking a newborn Child who is to be King of the Jews. [More excited.] They said that they had seen His star and had come to pay Him homage.

ESRAN: What means to them a King of the Jews? Yes, we shall have a king, and our nation will be the greatest in the world, but why are the kings of the East the first to know of this Prince?

SADOC: King Herod sent for them to come to his court.

ESRAN: Surely, Sadoc, you do not believe these tales made up for hungry listeners. A man of your gravity.

SADOC: It is true. All Jerusalem talked of the visitors, of their great wisdom, and how they had been enlightened from God.

ESRAN: You talk as one who gave credence. Only to His own people will God make known the deliverance of His people.

SADOC: I feared to speak of this to anyone but to you, Esran. Joseph can tell us the facts.

ESRAN: Why Joseph?

SADOC: As I told you, these three kings visited Joseph and Mary to pay homage to the newborn Child.

ESRAN [astonished]: Not as the King of the Jews?

SADOC [thoughtfully]: Of the house of David.

ESRAN: This I might believe if it had been revealed to one of God's people: but, kings from the East, Sadoc, that is but pagan divination, or else some trickery.

SADOC: It may have been that they wished to make the members of their large retinue believe that they had accomplished the purpose of their long journey, they chose the Son of Joseph and Mary on whom to lavish gifts, the most precious, each, of his own country.

ESRAN: These gifts?

SADOC: Gold, frankincense, and myrrh.

ESRAN: Gold! Gold!

SADOC: Yes, gold.

ESRAN: But of the frankincense, and myrrh? This could but be sold to merchants.

SADOC [sadly]: Joseph values little the goods of this world.

ESRAN: He may have had good advisers.

SADOC: Advisers who may have squandered it.

ESRAN: Knowing all this, why have you delayed visiting him? SADOC: I heard a band of robbers was moving toward this vicinity, and I wanted to put my own home in security before I came hither. I sent my servant to warn Joseph.

ESRAN: And Joseph?

SADOC: Sent his thanks for my solicitude.

ESRAN [a little sarcastically]: And now has retired.

SADOC: From this terrace, we can see the whole town.

ESRAN: And have you brought me here to watch through the night?

SADOC: Are you not willing?

ESRAN: And tomorrow night?

SADOC: The robbers know that by tomorrow Joseph will have put his wealth in security.

ESRAN: If the robbers knew of this they would have stripped him of all he carried before he reached Nazareth. [Indicating that he desires to leave.] Are you sure that this band encamped without the city are robbers?

SADOC [with terror]: Some say soldiers.

ESRAN [frightened]: Soldiers? For what purpose?

SADOC [in terror]: King Herod is impious, a monster, a usurper, a murderer: he entertains himself with crime.

ESRAN [agitated]: Soldiers at Nazareth! My wife, my children. Sadoc, come into the town. Why did you bring me up here?

SADOC: I acted on my first thought, to warn Joseph against robbers. The town is peaceful, everyone seems sleeping. We are the only watchers.

ESRAN: I must guard my home.

[Exit both in great agitation. Rachel has not been observed, nor the suspended sword. Rachel rises. With great majesty she walks C and stands, back to audience, facing the cottage. She lifts her outstretched arms, so that her full-length sleeves form a curtain. An Angel in the recess of the porch now stands by the open door of the cottage; in his hand is Rachel's sword. Rachel prostrates herself on the ground, and the Angel is revealed. Music.]

ANGEL [in a trumpetlike voice]: Joseph, arise, and take the Child and His Mother, and fly into Egypt; and be there until I shall tell thee: for it will come to pass that Herod will seek the Child to destroy Him.

[Immediately the cottage is lighted. Two Angels, wearing armor, appear R and L at front of stage. They stand guard, with swords elevated. Music.]

[Mary with the Child, Joseph with a staff, and a large, partly filled bag over his shoulder, come from the cottage. They are led by the first Angel. The Angel guards follow. Rachel rises and, in great despondency, sits again on the mound.]

[Esrans rushes in R. For an instant he stands amazed at the lighted cottage.]

ESRAN: Joseph, Joseph! Herod has ordered by edict a massacre of our children. [He rushes into the house still shouting], Joseph, Joseph, Joseph!

[It is now dawn. Two women, each with a child in her arms, enter crying]: "Joseph, Joseph, Mary, Mary, Joseph, Mary [the names blended are indistinct], Our children, our children!"

ESRAN [coming from the house]: They have gone! They left the lights burning and are gone.

ONE WOMAN [screams]: Already their Child is killed!

ESRAN: There is no blood.

SECOND WOMAN: They have gone to Carmel. We, too, will go to Carmel for protection.

[Without perceiving Rachel they leave beyond the trees. It is now daylight. Two soldiers enter.]

ONE SOLDIER [to Esran]: Is this the house of Joseph the carpenter?

ESRAN: It is Joseph's house, but Joseph has escaped.

[He knows that he has made a mistake in using the word "escape." The soldiers laugh, jeeringly.]

ONE SOLDIER: You mean he is trying to escape. [To the other soldier]: Better in our hands, for we would only kill the Child. [To Esran]: He will now fall into the hands of our captain, and will pay with his own life as well. [Laughter.] But we'll not take your word. [They go into the house.]

[Enter Cleophas, his wife Mary with a child in her arms, their three children. They are all screaming and calling.]

They call: Joseph, Mary, Father Joseph, Maramita [Repetition] They are going to kill our little Benjamin.

[Esran is endeavoring to make them go back.]

ESRAN: Soldiers! soldiers!

CLEOPHAS: Are they all killed, O great Jehovah!

ESRAN: They are not here.

ALL TOGETHER: Not here? Not here? Where? Where?

[A soldier comes to the door. He is drinking from a large cup.]

SOLDIER: This wine has an excellent flavor, but I am used to stronger stuff.

SOLDIER [within]: There is precious little in this house to satisfy my appetite. Let's find a better breakfast. Ha, ha, ha! The family has returned. We shall make short work of the newborn Prince of the Royal House of David! [He rushes out brandishing his sword.]

CHILDREN [kneeling]: Spare, spare our brother!

CLEOPHAS [as a wall of protection to his son]: Infamous men! Servants of a tyrant! What means this atrocity?

SOLDIER [giving him a blow with his sword which causes him to fall]: We are here to kill babes, not men.

[Mary of Cleophas makes a dart and reaches the house, but one of the soldiers pursues her. Cleophas rises. The children cling to him. A terrible scream is heard from the house, and the soldier comes out brandishing his sword, now bloody.]

SOLDIER: I have killed the King of the Jews!

OTHER SOLDIER: We are getting our work done early.

SOLDIER [alarmed]: I feel the earth trembling. Let's get out of here!

SECOND SOLDIER: It shakes, it opens. O Jupiter! [They run.]

[Cleophas and the children rush into the house. Then is heard rhythmic lamentations, after the manner of the Jews. Rachel rises, stands on the mound, with her hands on her bowed head.]

RACHEL: The earth is given into the hands of the wicked. The faces of the judges have been covered; for before the children can call their fathers, father, and their mothers, mother, the rage of a king has caused them to be slain. [Rachel covers her face with her hands, and stands motionless.]

VOICE OFF-STAGE [chants]: "A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children, and refusing to be comforted for them, because they are not."

[Cleophas and the others now come from the cottage. Mary of Cleophas carries the dead child.]

RACHEL [uncovering her face, and extending her arms, speaks joyfully]: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward very great! [Rachel descends to receive the dead child into her arms. They kneel with her as she elevates the child in her arms and repeats:]

A holocaust!

A holocaust of Innocents!

A prophecy in blood:

That He who came to die for others,

In martyrdom shall prove His lovers!

— CURTAIN —

PROLOGUE TO ACT III

This act parallels St. Joseph's life with that of Joseph of the Old Testament. Both had been brought into Egypt against his will. St. Joseph's fall through the roof of the temple corresponds with Joseph's abandonment in a pit. Death and embalming are the most epical subjects of Egypt, and permit the Scriptural praise given to the first Joseph to be adapted to St. Joseph.

NOTE: As tradition is silent as regards the sojourn in Egypt, and it cannot be proved by historical events, the extension of time to eight years conform to the "seven years' sojourn" based on mystical significance.

ACT III

SCENE: Heliopolis, a Greek town with many Jews, in lower Egypt. The cottage, with vines removed, may remain the same. Surroundings changed. If possible have a sycamore tree represented. Lower Egypt is usually "a blaze of color." Hollyhocks, buttercups as large as tulips, foxgloves, and poppies. There must be a large bench (couch form) at front of stage R. Costumes may be Jewish with a Grecian touch.

TIME: Eight years later. A late afternoon in spring.

[At rise of curtain Mary is coming from the cottage C. She shades her eyes with her hand, and looks beyond anxiously. Jesus L enters. He holds in His hand a wonderful lily, surrounded by thorns. Joyfully He runs to His Mother.]

JESUS [giving Mary the lily]: As a lily among thorns, so is My love for you, Mother.

MARY [embraces Him, but speaks with difficulty]: At last You have returned.

JESUS [gladly]: At last, you say! Rather, so soon! The lamb was caught in thorns and it took time to disentangle it. Mother, why are you sad?

MARY [with emotion]: Ruben gave me fear. He came as

though to tell me something grave, his purposes were wafted at the door, for saying, "Some other one must tell you," he left. And, Jesus, he was pale, and trembled.

JESUS [quietly]: Your ardent love for neighbor makes you grieve to lose this chance of charity.

MARY [marveling that He does not reveal to her the facts]: My, Son, the temple roof needs some repair. Your father went to see what he shall need to do the work tomorrow. He is detained?

JESUS [quietly]: The day is light for many hours yet. So be not anxious [moving toward a bench]. The while we wait for him.

MARY [elated with relief]: Then he will come?

JESUS: He will convey us back to Nazareth before he sleeps in death upon My breast and in your arms. [They are seated.]

MARY: And now, my Son?

JESUS [animated]: I shall tell you, Mother, how hunting for the lamb among the thorns, I found this lily; and beneath, all coiled, prepared to spring, a serpent!

MARY [shuddering]: O my Son!

JESUS: But as it lifted high its head and touched the lily, it was crushed!

[Jesus lifts Mary's hands, so that the lily will rest on her breast. Enter L three old men, guardians of the temple, Ephraim, Manasses, and David.]

JESUS [affectionately to Mary]: The serpent's destroyer, a lily 'mid thorns!

[The guardians talk inaudibly together. Jesus and Mary rise and go toward them.]

MARY [bowing low]: Peace be to you.

THEY [bowing]: And to your house.

EPHRAIM: Lady, we have that to say to you which the Boy should not hear.

MARY: His understanding is beyond His age. Good men, speak quickly.

EPHRAIM: What we say, Lady, must not be reported. The Boy cannot remain.

MARY [anxiously]: You speak of Joseph! What is the mishap? I should be with him now. Speak. Tell me. Speak.

EPHRAIM: Not in the presence of the Boy.

MARY [embracing Jesus]: Stay within call.

JESUS [affectionately]: My heart shall watch with you! [Goes into the house and closes the door.]

EPHRAIM [cautiously]: In Egypt even the bodies of male-factors are embalmed.

MARY [relieved]: It is not then of Joseph that you speak?

EPHRAIM: As valiant as Judith, as devoted as Esther, we appeal to you the welfare of your people first in your heart, and promise silence.

MARY [wondering]: I trust in God as my whole strength.

MANASSES [in lamentation]: Can we find such another man as Joseph, full of the spirit of God!

DAVID: He was a pastor, a stone of Israel!

MARY: Take us to Joseph, for he is not dead!

EPHRAIM [in greater lamentation]: Neither in life, nor in death will you see Joseph.

MARY [quietly]: But Joseph is not dead. What accident brings you to tell me this? If he seems dead he will arise. We shall go to him at once.

MANASSES [lamentation]: The Son of Joseph, a growing Son, and comely to behold!

DAVID: My Lady, it is only from your lips that He should hear that He is more than fatherless!

MARY: God is my helper. Speak. What would you say?

EPHRAIM: Death is the lot of all, and must be accepted in the patience of the Lord.

MANASSES: When a soul departs from the body we should rejoice with it, for it has passed to a happier state, but it is proper that we should lavish affection on the body, embalm it, clothe it in the richest robes, and entomb it in magnificence!

DAVID: As all Egypt mourned for seventy days at the death of Jacob, Joseph's father, so should Egypt mourn for this new Joseph, the royal descendant of Jacob!

MARY: Joseph is our guardian, spared to us by the Lord!

EPHRAIM: A part of the temple must be torn down to recover Joseph's body, and this we cannot do without the consent of the Lord Governor of Egypt.

DAVID: Ruben saw him fall through the small opening in the roof. Alas! That we have not his body to give it honor.

MANASSES: Alas, that we must guard his death with silence.

[Mary turns toward the house. Jesus comes to meet her. The three men slowly depart.]

[Clasped in each other's arms, kneeling, Jesus recites a Psalm.]

JESUS:

He ordained it for a testimony in Joseph when he came out of the land of Egypt: and heard a tongue which he knew not.

He removed his back from the burdens: his hands had served him in baskets.

Thou callest upon Me in affliction and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

For the Lord is sweet. His mercy endureth forever, and His truth to generation and generation.

[Joseph enters L.]

JOSEPH: The Lord leads me as a sheep!

[Mary and Jesus greet him with joy.]

MARY: O Lord, Thou hast preserved him, with blessings of sweetness.*

JESUS [lifting His eyes devoutly]: He asked life of Thee, and Thou hast given him length of days!*

[Jesus goes quickly into the house, and returns immediately with a long, brightly colored towel and he carries a large basin of water. Joseph and Mary sit on the bench as Joseph speaks.]

JOSEPH: He gave His angels charge over me, and in their hands they bore me up.

[Mary takes the lily from the thorns and presents it to Joseph.]

MARY: The just shall spring as the lily, and shall flourish forever before the Lord.

JOSEPH: The Lord leads me as a sheep!

MARY: And we confided to your shepherding.

[Jesus kneels and removes Joseph's sandals. He washes first one foot, and after kissing it, the other. Mary has risen to give Him room, and is in a position to see Ruben and Ada who have entered L. B. Ada supports on her head a large basket of apples, but appears spellbound. Ruben is majestic and motionless.]

MARY [going toward them]: Peace.

ADA [lowering her basket]: Joseph!

MARY [joyfully]: The Lord Most High has not deprived us of our guardian.

ADA: Your Joseph is under the protection of God the Father of the world, even as was our first Joseph, who was delivered when he was sold, and brought out of the deep pit.

MARY: Never are the just forsaken.

ADA: God has entered into the soul of His servant Joseph, and manifests His love by signs and wonders.

RUBEN [slowly as in great awe]: O Lord, we praise with one accord Thy victorious hand, and bless Thy Holy Name!

ADA: We came to a house of mourning, and find it overflowing with joy.

[Jesus has finished the washing of feet. He folds the towel and places it with the basin at the end of the bench. He sits by Joseph: Joseph draws Him closer to him with his left arm.]

MARY [looking at them]: Not now. This evening solace is the joy of Joseph's life. At supper he will tell how he was lifted from beneath the roof, and like a lamb led home.

[Lights are lowered. The Child is asleep.]

ADA [whispering]: I think the Child is sleeping.

[Mary and Ada walk front to look at them. Joseph has closed his eyes.]

ADA: His eyes have ever seemed so beautiful that I have scarcely noticed else about His face, but now, O Mary, how beautiful is Jesus fast asleep.

MARY [tenderly]: The Child is weary from laborious work. A lamb was lost of Abel's flock. Jesus went out and saved it from the thorns. He brought the lily home to me: so fair. [They are now walking toward the house.] It crushed a serpent's head with just a touch! [They are near Ruben.]

RUBEN [to Mary]: Lily of Israel! The name all men call you here.

[Joseph is also asleep. Mary goes to the cottage door and opens it for her guests to pass in. Lights are lowered on the stage, but a light appears in the house. Angel R. F. enters and kneels, facing the two, but does not speak to be heard. The Angel rises, and still facing Joseph, withdraws. Mary comes from the house. She gently awakens Joseph.]

*From the Gradual of the Feast of St. Joseph.

MARY: Joseph, come eat of apples with your friends, of honey with the honeycomb, and wine with milk. — (*Cant. v.*)

[*Jesus and Joseph rise.*]

JESUS: Mother, I am refreshed with this sweet sleep upon his breast, and round Me his strong arm.

JOSEPH: Even tonight, Mary, we must prepare to leave our home, for the Angel of the Lord appeared to me as I slept, and said to me:

"Arise and take the Child and His Mother, and go into the land of Israel. For they are dead that sought the life of the Child."

MARY: God has spared you for this shepherding.

[*They kneel. The Child in blessing places His right hand on His Mother's head, His left on that of St. Joseph.*]

— CURTAIN —

TABLEAU

The Holy Family stand facing the audience. The background is the seven-branched candlestick with lamps (not candles) above their heads. Right and Left large branches of green, semi-silvered to represent olive. — (*Zach. v.*)

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The Fabric of the School

A Page for Pastors and Principals

What is a Well-Heated School Building?

John M. Robb, Peoria, Illinois

Perfection consists of attention to trifles; but, perfection is no trifle. — Michelangelo.

A well-heated school building is one in which the agreed classroom temperature is uniformly maintained with the least attention from janitor and teachers and the least waste of fuel. The parallel between Michelangelo's definition and the definition of a well-heated school building should be better understood. There is but one point of agreement among recognized school-administration authorities, where school heating and ventilation are concerned, and this is the great evil of overheating in mild weather.

The proportion that the cost of fuel bears to the total expense of operation, and the necessity that drives pastors to watch every item of expense, has some compensation in the fact that there is, perhaps, less waste of fuel from overheated parish schools than in the neighboring public schools. But there is enough misunderstanding of the relation of cause to effect in all school-heating practice to warrant considerable effort to establish a better understanding of mutual limitations and responsibilities in this operation. Such an understanding is the only assurance that the more important things will be more accurately put into their proper place in all parish-school operations. Heating is only one of a multitude of parish-school operations, but almost all other functions depend upon successful heating.

There is no authority yet competent enough to determine whether a so-called "stuffy" atmosphere in any schoolroom is caused by too much heat, too much dust, too little outside air, or by some combination of these three items. The general agreement is that there is too much heat.

Temperature Regulation

An accurate, large-scale thermometer is an essential item of schoolroom furniture. It would be well to hang all school thermometers together in the same space, once, at the beginning of the school year, and then to ascertain if all read alike. The assignment of the task to the senior class might contribute as much toward their progress as some of the proposed effort to teach the art of managing home-heating plants to junior-high-school boys. The thermometer should be hung at the teacher's desk, so that it can be easily read from the teacher's chair, and act as a constant reminder to regulate schoolroom temperatures.

The distinction between heating and temperature regulation is as definite as the difference between the power to propel a motor car and steering this car in traffic. Proper temperature regulation is an essential requirement of a well-heated school. It is attainable now, in most parish schools, only by definitely organized and supervised teamwork between janitor and teachers. In theory, it is as out of place to ask teachers to regulate classroom temperatures as it would be to ask them to shovel coal or ashes to produce the proper amount of heat. But circumstances, over which no one concerned has any control, force this task upon parish-school teachers who already are overburdened. The janitor's job is to produce heat as best he can from the material furnished

for him. The only function that any heating plant can perform is to heat the various rooms of the building, to some arbitrarily set temperature. The janitor has done all that can be asked of him, when he keeps the radiators hot while outside temperature is below 60 degrees, with certain allowances for winds. Here again, however, circumstances beyond control put unwarranted burdens upon custodians who are without competent training and skilled supervision. The janitor must be asked to help the teachers to regulate schoolroom temperatures. There is consequent necessity to train him for this co-operation. It is as yet an unsolved problem to get this training for the usual parish-school janitor.

It is an unhappy situation that obliges teachers to regulate classroom temperatures by the control of the air flow and direct radiators. But there is no choice in the matter. Even with the best automatic temperature regulation in modern heating installations, a certain amount of attention from teachers is required by reason of sun effect and other uncontrolled sources of heat.

Keeping a Record

In parish-school operation, the first essential in training the teacher to help regulate schoolroom temperature, is to keep permanent book records of thermometer readings in a definitely specified routine. A cheap composition book, with pages large enough for a line for each day of the school month, and enough pages for the school year, should be provided for each classroom. Readings should be recorded in columns for the respective hours, with those for the morning on one page and those for the afternoon on the opposite page. This makes a graphic chart. There should be a system of annotations to indicate if the radiators are hot when low temperatures are recorded. This will give needed information as to the performance of the heating plant for the janitor. The making of this chart and its periodical inspection by the Sister principal, pastor, and community supervisor will accomplish more in teacher training for the regulation of classroom temperatures than any textbook. Making the record should be obligatory on the part of the teacher. Pupil assistance should be required for the operation of window and damper control of air flow. But it is important that the teacher record at the specified times, the result of this control. Thermometer readings at the opening of the morning class, at recess, at noon, at opening of afternoon class, at afternoon recess, and at the close of school, should be required.

When the influence of regulated temperatures upon all schoolroom operations and upon health maintenance becomes better understood, inspection by the supervisor of such thermometer records will be made a routine requirement. All this will hasten the time when teachers can be relieved of a task that should not be put upon them. In most parish schools, the heating plant corresponds to a motor car of only one speed. There is a lack of provision to regulate temperatures in the kind of weather that prevails during most of the school year.

The suggestion of a cheap blanket to cover the classroom radiators is therefore offered as an effective means to control temperatures, with no risk of frozen radiators because of forgotten valves. Covering the radiator by a blanket effectively cuts the delivery of heat from it. But if the suggestion is adopted, it should be accompanied by definite instructions to remove all blankets at the close of each school day.

Uncovered heating pipes in any school building defeat

temperature-regulation effort. Such uncovered pipes waste fuel in the same manner as nail holes would in gasoline tanks.

Definite written instructions by the contractor on how to operate the heating plant are as necessary to a well-heated school building as charts are to the navigator of a ship on the high seas. Such instructions should be a part of the permanent records of the school to be transmitted from principal to principal. But if necessity requires, for the preparation of such instructions, resort to any contractor except the one who installed the heating plant, the limitations of human nature should be well considered. Some of the best-known heating contractors have as fixed ideas as to the merit or demerit of certain devices as those who misguidedly oppose the maintenance of Catholic parish schools. The limitations of the heating contractor's viewpoint must also be considered. He thinks of operation in coldest weather, although the greatest difficulties and the most fuel wastes occur in mild weather. So, while such instructions are the essential basis for the necessary teamwork between janitor and teachers, experience in the actual handling of the plant in mild weather may require the modification of the instructions. Here is where the permanent book record gives invaluable assistance.

Organization of Groups

Progressive pastors will recognize the necessity for school organization modeled upon that required to navigate a steamship. If the relations between pastor, Sister principal, and janitor are the same as those that exist between the first and second officers and the chief engineer of a ship there is the best insurance of harmony in all school operations. The pupils also must be regarded as individual members of the ship's crew, each with some definite responsibility in proportion to capacity, acting for the safety of the school ship. This is a most important asset in all educational processes.

Value of Regulation

When the requirements of a well-heated school building are understood, the value of gas and oil and automatic stokers

become better understood. Such fuels, or stokers, are much more readily controlled by a thermostat from the temperature of some room in the building. They relieve the janitor, who is now regarded by many recognized public-school administrators as one of the most important officers in their schools, of the burden of temperature regulation to a great degree.

When circumstances prevent the use of stokers with bituminous coals, the employment of an expert to teach the janitor the coking method of firing, is justified. There are few bituminous-coal-burning school-heating plants, where the application of the coking method will not save work for teachers and janitors. Burning coal and making heat are two distinct things. Frequently the application of the coking method to burn bituminous coal has demonstrated the complete adequacy of a heat generator formerly judged by experts as too small for its duty. In numerous instances more heat has been delivered to the schoolrooms, with great fuel saving. There is reason to assert that many economies now attributed to the costly remodeling of school-heating plants, should be properly credited to the training of the janitor by those who remodeled his plant.

Painting boiler and heater rooms white has been demonstrated to pay profitably in those public-school organizations that have realized the necessity for adequate school-janitor training. On various occasions, it has been proposed to uniform the school janitors in white as a help to demonstrate that cleanliness is the foundation of economy in heating-plant operation and maintenance. At least the proposal is as soundly based as the uniforming in white of the New York street cleaners, in order to fix public attention upon the value of their work.

All of this is worth the serious notice of those careful pastors who recognize the necessity for better-organized school operation as an important aid to teach the living of Christlike lives under modern conditions. The only justification for the great sacrifices that parish schools make is that they will train future citizens whose daily lives will be models of personal conduct that will edify critical neighbors.



St. Patrick's School, Kingman, Kansas — Brinkman and Hagen, Emporia, Kansas, Architects.

Practical Aids for the Teacher

All contributions to this department will be paid at space rates.

Lessons on the Litany of St. Joseph

Sister M. Gabriel, O.P.

THE Litany of St. Joseph was finally approved by the Sacred Congregation of Rites, on March 18, 1909. It had been long anticipated, but the Church hesitates to make additions to her public prayers. The acclamatory form of prayer is ancient, but the origin of any one litany is difficult to trace, as the invocations are frequently taken from poetry, or varied by fancy. In prayer books of the last century we can find several different litanies of St. Joseph, lengthy and beautiful, but the one now approved has only 25 invocations. These could be studied in 21 lessons for the school days of March. It will be well for the pupils to relate illustrative stories.

1. St. Joseph

The Hebrew meaning of the name Joseph is "he shall add," or "a growing son": this explains the development of devotion to St. Joseph in these late years.

In the first ages of the Church devotion to St. John the Baptist, the herald of the coming of Our Redeemer, was the most acceptable. In faith the Church is secured by an anchor infallible and immutable, but in feasts and devotion she has all the beauty and charm of variety and change. Cardinal Newman said that this late cultus to St. Joseph is "the clearest of instances of the distinction between doctrine and devotion."

A Saint of Scripture, and so eminent in position as the Spouse of the Mother of God, and the Foster Father of Jesus, we are surprised that it was reserved to the nineteenth century to give full testimony of St. Joseph. In every century St. Joseph has had his clients, as we have documentary evidence. We cite St. Chrysostom of the fifth century, St. John Damascene of the eighth, St. Bernard of the twelfth, and chronologically down: St. Thomas Aquinas, St. Margaret of Cortona, Blessed Herman of Steinfeld, St. Bridget of Sweden, St. Bernardine of Siena, St. Teresa, St. John Berchmans, St. Francis de Sales, St. Leonard of Port-Maurice, St. John Baptist de la Salle, St. Alphonsus Liguori, St. Joseph Cottolengo, St. Madeleine Sofie Barat, and Blessed Pierre Julian Eymard. Now in the twentieth century it is too well established ever to lose rank.

St. Joseph was the first missionary. He has always been a favorite saint with the Asiatics, Africans, and Indians. When the neophyte changes his name at baptism his first choice is Joseph, as the most blessed after that of Jesus.

2. Illustrious Descendant of David

Jesus is Christ the King as God and as Man. Had He ascended the throne of David it would have been through St. Joseph. The Blessed Virgin Mary gave to the Incarnate Son of God the royal blood of the Tribe of Juda, and of the house of David, but St. Joseph alone, by male right, transmitted to the Messias the right to the scepter and the throne of Israel. Here we see the important part St. Joseph had before the eyes of the Almighty in the scheme of the Redemption, and the claims he had on our Blessed Lord.

3. Spouse of the Mother of God

"Husband of Mary," St. John Damascene exclaimed, ineffable expression which leaves nought to say! And St. Leonard of Port-Maurice: "The Evangelists say very little of the virtues of St. Joseph; but when they call him Spouse

of Mary, of whom was born Jesus, they give him the most glorious title possible."

Spouse of the Mother of God is therefore St. Joseph's first prerogative.

4. Light of the Patriarchs

St. Joseph was announced in special personages of the Old Testament. To attain perfection we must form for ourselves an ideal: this was done by the early patriarchs, but the cumulation of all these perfections were found only in the Blessed Virgin Mary and St. Joseph.

Noe: perfect justice.

Abraham: intrepid faith.

Jacob: unshaken hope.

First Joseph: extraordinary prudence.

Job: constant patience, and spirit of fortitude.

Moses: meekness and temperance.

David: ardent charity.

5. Chaste Guardian of the Virgin

The Church gives to the Blessed Virgin Mary the appellation of "Ark of the Covenant," and St. Joseph is symbolized by the most pure veil that hung before it, as the one who should hide from the eyes of unworthy men the mystery of the Incarnation. As St. Joseph was the guardian of the Blessed Virgin, so is he the guardian of all virgins who seek his protection.

6. Foster Father of the Son of God

Not only was St. Joseph informed by an angel of the mystery of the Incarnation, but he was told, "Thou shalt call His name Jesus." St. Joseph was the only person privileged to be present at His birth. He was present at His circumcision, and again at His presentation in the Temple. It was St. Joseph who was warned that Herod was plotting the death of the Child, and again St. Joseph who was bidden to return with the Child and His Mother to Israel. For twelve years St. Joseph enjoyed the constant companionship of his Foster Son; and this paradise on earth must have continued up to the time of the public ministry of our Divine Lord, for the Scripture states, "He was subject to them." By all their relatives and acquaintances St. Joseph was recognized as the father of Jesus, and he exercised his authority as father.

7. Careful Defender of Christ

St. Joseph defended Christ by his silence. When the whole world was in expectation of the coming of the Messias, St. Joseph who knew the whole mystery revealed not one word. St. Joseph defended Christ by his presence in accompanying the Blessed Virgin Mary to Bethlehem, and by securing for Him the habitation which, according to the prophecies, was the place where He should be born. He was present at the adoration of the shepherds, and the adoration of the kings, thereby saving the Maiden Mother from much embarrassment. He defended Christ on the journey to Egypt, and the sojourn there. But most constantly of all St. Joseph was the defender of Christ during His hidden life, when the curiosity of the neighbors must have at times been importunate.

8. Head of the Holy Family

Though St. Joseph was so much the inferior to the Child and His Mother, because he was given the office of Head of the Holy Family he exercised it to his full ability. The Scripture is very plain on this point, for when they returned to Israel St. Joseph, with great prudence, established their residence in Nazareth, evidently without consulting Jesus of an age to talk, and to express preferences. Both Jesus and Mary relied on St. Joseph's judgment.

9. Joseph Most Just**Joseph Most Chaste**

To be "most just" implies perfection in all the virtues. As St. Joseph was "just" before his life with Jesus and Mary how rapidly he must have advanced in greater sanctity. No saint is comparable to him: not even St. John the Baptist, for St. Joseph's union with Jesus Christ was immeasurably greater than that of the forerunner.

St. Francis de Sales writes: "If the lily by being exposed for a few days only to the heat of the sun, acquires its dazzling whiteness, who can conceive the extraordinary degree of purity to which St. Joseph was exalted by being exposed, as he was, for so many years to the rays of the Sun of Justice, and of that mystical moon which derives all her splendor from Him." St. Leonard of Port-Maurice said that St. Joseph was "nearest in every way to Mary, the purest creature ever made by God Almighty." St. Joseph's purity surpasses that of the seraphim.

10. Joseph Most Prudent

Prudence perfects the intellect and inclines the prudent man to act in all things according to right reason. We should pray to St. Joseph for this virtue, because it enters into the composition of all the other virtues, and regulates them.

Even the great sorrow of the loss of the Divine Child in Jerusalem can be attributed to prudence. Jesus was now twelve years of age, when, according to the custom of the Jews, a boy was allowed to wear the phylacteries, and permitted a certain amount of freedom from parental care. For either the Blessed Virgin Mary or St. Joseph to have kept the Boy under eye during the Pasch, not permitting Him to associate with boys of His own age, would have been contrary to prudence.

11. Joseph Most Courageous

Courage is not in itself a virtue, but it is the fruit of virtue. St. Joseph was most fruitful in good works, therefore was eminent in courage. True courage is cool and calm: it sees what is right and accomplishes it no matter what the sacrifice is to self. In invoking St. Joseph as "most courageous," we do not mean physical courage, but the moral courage of resolute obedience to conscience.

The Jews expected their King to come in splendor. Even the Blessed Virgin Mary expressed astonishment "that He hath put down the mighty from their seat, and the rich He hath sent away empty": then reflect on St. Joseph's courage to accept the shocking reverse of all his expectations.

Consider the mystery of the suspense Mary and Joseph were obliged to endure, when "they understood not the word that He spoke to them." He who could have enlightened them fully permitted them "to ponder these things in their hearts." To ask for no explanation from Him was indeed courageous, and instructive in this attribute.

12. Joseph Most Obedient

St. Joseph's unquestioning promptness in executing the Divine commands exalts him as the exemplar of obedience. Obedience to God is the most sure proof of supreme love of Him. In this lesson it would be well to study the etymology of the word *obey*. Obey, obeisance, and audible have the same Latin root. Applied to St. Joseph we can say: He heard, he worshiped, he acted.

From obedience and submission spring all other virtues. As Abraham's intrepid faith sprang from obedience, how perfect must have been the faith of St. Joseph who constantly manifested obeisance to his Foster Son. As Abraham's obedience was tested by the Divine order to sacrifice Isaac, so was St. Joseph constantly exercised in this virtue by the very nature of his occupation. The material on which he worked was a source of anguish, for the rough wood which he handled kept ever present before his mind the thought of that cross on which cruel nails would suspend Jesus, infinitely more beloved than Isaac.

13. Joseph Most Faithful

Faithful was a favorite word with our Divine Lord, and it is an epithet that especially belongs to St. Joseph, for "he is the faithful and wise servant, whom the Lord made ruler over His household." To no one more than to St. Joseph was the praise given: "Well, done, good and faithful servant: because thou hast been faithful over a few things, I shall place thee over many."

Faithful is a precious word in the language of the Church. Tenderly the Pope addresses "all the faithful," and death is made sweet by prayers for the "faithful" departed.

To repose faith in a man goes far toward making him faithful to us. The trust that God placed in St. Joseph was a gold talent, and he was careful to respond to it with all the efforts of his ability.

14. Mirror of Patience**Model of Laborers**

St. Joseph had received in himself a reflection of sanctity from the Mother of God, so like were his own virtues to those of Mary Immaculate. In her own litany she is called "Mirror of Justice," and patience is the most common manifestation of the virtue of justice. As a laborer St. Joseph must have been tried in this virtue.

Many writers would have us believe that the maintenance of the Holy Family was miraculous: everything they required was supplied to them by Omnipotence. Other writers take the extreme opposite and recount the stories of dissatisfied customers, their haggings over payments, even refusal of the article that had been ordered, and even the difficulty in obtaining sufficient work. The Church gives us St. Joseph as "a model of laborers," therefore we should consider his life like that of the ordinary laborer, made up of common actions sanctified by perfect conformity to the will of God. How willingly St. Joseph worked knowing that the bliss of the happiest angel in heaven would be increased a hundredfold were he privileged for one hour to win bread to support the Eternal Son of God, and His most Blessed Mother.

15. Lover of Poverty

Although St. Joseph's death probably occurred before Jesus gave His Sermon on the Mount, we may know that the Eight Beatitudes governed St. Joseph's life, and the first one, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," had been St. Joseph's greatest consolation that he had not been able to make regal provision for this Prince of the World.

St. Joseph's name inspires almsgiving. The poor are entertained in his name, and his name is the solace of the indigent.

16. Ornament of Home Life**Pillar of Families**

Tradition places St. Joseph's workshop within calling distance of the home at Nazareth. He was an independent laborer, and as charity far surpasses industry, we may be sure that he disposed of his time, not only for the support, but for the pleasure of his family and neighbors.

The union between Mary and Joseph was most blissful and intimate: it was based upon a perfect similarity of aspirations, affections, and virtues. When the Child Jesus at a very early age began to take part in their most holy conversations we may be assured that there never was any taciturnity, but, rather, every one was a good listener, responsive and animated. We can imagine that the home was so delightful that their solitude was quite too much intruded into by visitors. At the wedding feast of Cana Mary proved herself a solicitous hostess. St. Joseph in his own home must have been an ideal host. It is in the homes of the poor, not the rich, that genuine hospitality is found.

17. Solace of the Miserable

Mary and Joseph were Jesus' first disciples: all of His teachings must have been practiced by them. His home was

"the light of the world." No one could say that God was not glorified by their works. If St. Joseph had been placed in the like situation he would have been the Good Samaritan of our Blessed Lord's parable. All the spiritual and corporal works of mercy were a joy to him, and he must have sought out every opportunity to administer to the needs of others.

The tenderest devotion to St. Joseph is based on inspiration. When one is in the greatest tribulation a voice within the heart says, "Go to Joseph." This we know from the testimony of many. The Seven Sorrows and the Seven Joys of St. Joseph is a favorite devotion, and a most consoling one, for it testifies how every sorrow may become a joy.

18. Hope of the Sick

More Catholic hospitals are named for St. Joseph than for any other saint. Perhaps this is because we consider that he was not exempt from human infirmities, as was Christ and His Holy Mother. We find in books and magazines stories of St. Joseph's speedy assistance to the sick. His power is ever increasing.

We are told that the wish of Jesus is that these latter ages of the world should be marked by tenderness. One step toward this tenderness is meditation on the hidden life, in which St. Joseph formed so great a part. Tenderness leads to compassion. The sick lead a hidden life, and require the comforting presence of St. Joseph.

19. Patron of the Dying

We have no record of the death of St. Joseph, but confidence in him to obtain the grace of a happy death has been so many times rewarded that we accept it as a certainty that he died in the arms of Jesus and Mary. The picture of his holy death has worked miracles. Through the Church, Divine Providence has proclaimed St. Joseph Patron of a Happy Death. The Church has given the highest indulgences to the Pious Union of St. Joseph's Death on behalf of the dying of every day.

20. Terror of Demons

In the Epistle appointed for the Feast of St. Joseph the Church sings, "He magnified him in the fear of his enemies."

The demons did not recognize the Infant Jesus as the Messiah: therefore when the Holy Family entered Egypt and the prophecy of Isaiah was fulfilled by the overthrowing of

the idols, the demons must have attributed it to St. Joseph. That his power over demons still continue is the unanimous testimony of missionaries to heathen countries. Particularly is St. Joseph invoked against the "devil's sickness," mysterious maladies which afflict both soul and body.

21. Protector of the Holy Church

At the Vatican Council, December, 1870, at the pressing, earnest prayers of almost all the Bishops of Christendom, and to the joy of all the faithful throughout the Catholic world, Pius IX, of holy memory, proclaimed St. Joseph Patron and Protector of the Universal Church.

In calamitous times God raises up great saints like St. Dominic, St. Francis, St. Ignatius, and others, to protect His Church from schism, heresies, and persecutions. The nineteenth and twentieth centuries have witnessed the birth of new Herods, and the rise of new and formidable enemies: hence the Providence of God has restored to us our friend, St. Joseph. As in the first century St. Joseph protected Jesus, the invisible Head of the Church, so in the twentieth, his heavenly appointed mission is to guard and protect the Sovereign Pontiff, the visible head of the Church.

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Religion and Physical Education

On December 4, 1934, the Catholic Boys Brigade of the United States in the person of its director general, Rev. Kilian J. Hennrich, O.M.Cap., conferred the Star *Pro Juventute* upon five persons for outstanding accomplishments in behalf of the boys. The recipients were: Ex-Governor Alfred E. Smith; Bishop James H. Ryan, rector of the Catholic University of America; Very Rev. John F. O'Hara, C.S.C., president of the University of Notre Dame; Very Rev. Aloysius J. Hogan, S.J., president of Fordham University; and Mrs. Ann E. F. Ryan, founder of the Association for Catholic Action Among Boys.

	GRADE I	GRADE II	GRADE III	GRADE IV	GRADE V	GRADE VI
FIRST WEEK	Q 					
SECOND WEEK	R 					
THIRD WEEK	S 					
FOURTH WEEK	T 					

A Drawing Schedule for March—Srs. M. Rita and Imelda, O.S.B.,
St. Joseph's Convent, St. Mary's, Pennsylvania.

The following is the address delivered on the occasion by Very Rev. John F. O'Hara, C.S.C.:

On behalf of the University which I represent here tonight, I accept with pleasure and gratitude this distinguished decoration which the Catholic Boys Brigade of the United States has seen fit to bestow in recognition of our work for youth. I cannot consider it as personal, for such an attitude would be contrary to the spirit of the religious rule which I profess, as well as to the Biblical injunction that when we have done all things that were appointed to us we still say we are unprofitable servants; we have only done that which we ought. When a priest hears confessions and brings to children the Bread of Life, he does only what he was ordained to do, and with Saint Paul, he must beseech his flock to pray lest while he preach to others he himself become a castaway. On the part of the University then, I wish to thank the Court of Honor of the Brigade for being mindful of the humble contribution we have made to the spiritual upbuilding of the young men of America, and I wish to say that we esteem it a blessed privilege to be associated, even by implication, with the glorious work Father Kilian has done in a lifetime of devotion to Catholic boys.

The Catholic Boys Brigade is eminently successful because it is founded on a right philosophy, the Christian philosophy of recreation and physical education. We live today in a world of movements and crusades, of theorizing and experimentation. Some generations ago, a large part of the world slipped its anchor; especially since the time of Kant, and largely through his influence, the world has tried to get along without a real philosophy. Man is this and man is that; man is a machine, man is a rugged individualist; man is an animal; man is a creature of the state; man knows not whence he cometh nor whither he goeth; your theory is as good as mine, and every theory must be put to the test.

The leader of the Brigade has not been afraid of old-fashioned ideas. He starts from the old-fashioned principle that man is a creature composed of body and soul, that he comes from God and is destined to go back to God, that life is a period of trial in which God gives man a chance to know the joy of merit and to enjoy the reward of merit throughout eternity.

If man is a creature composed of body and soul, and if he is the steward of these possessions, of which he must render an account in a definite Day of Judgment, the philosophy of recreation and physical education is very plain. I need no Ph.D. to tell me that both mind and body need relaxation; I need not await the deliberations of a medical clinic to know that my body needs exercise; neither need I go to college to learn that all work and no play makes Jack a dull boy, or that all play and no work makes Jack a loafer. The needs of both soul and body are marvelously protected by instincts, and as a child advances in wisdom and age and grace, he has the added advantage of rational judgment to aid him in the use of natural impulses.

Under normal conditions, no child should ever have to be taught to play. It makes a difference, of course, whether he plays with marbles or matches, whether he knocks a baseball over the fence or throws stones through his neighbor's windows. His budding reason needs direction and counsel in the matter of the rights of others, and his natural instinct for variety requires that he be taught particular games, but it is a sad commentary on our civilization when a child has to be taught to play. If the veterinary school of sociologists, who regard man as merely an animal, devote chapters of profound nonsense to the matter of teaching children to play, we need no further proof that a considerable portion of the world is in a muddle. I must confess that I am not exceedingly well read in such treatises. When I say that we may expect chapters on teaching children to laugh, I may be displaying my ignorance; there may be such chapters already in books I have not read.

Catholic philosophy has protected us against another error into which some zealous souls are projected today; namely, that recreation is an end in itself, not merely a means to an end. Mindful of our Lord's injunction that it will profit a man nothing to gain the whole world if he lose his soul, the philosophy of the Catholic Boys Brigade keeps recreation and physical education in their proper place, as a means to an end. The purpose of this splendid organization is to train good citizens of earth and heaven—primarily of heaven. When this divinely established ration guides a program of recreation, there is no danger of the movement losing its proportion.

On the value of sport in the formation of character, I need not dwell at length. Friendly competition arouses interest. A reasonable desire to excel develops the virtue of perseverance and overcomes lethargy. Wise direction is needed to prevent overstrain, to foster proper sportsmanship, and to keep physical exercise in its proper place, as merely a means to an end. The Christian Philosophy of recreation keeps, in theory at least, the proper proportion in these various elements; in practice, common sense plays as important a part as specialized training in making recreation the handmaiden of good citizenship and thoroughgoing Christianity.

That is the Christian philosophy of recreation and physical education. Religion goes further than philosophy in this matter, however, and religion has ever guided the efforts of the leaders of the Brigade. St. Paul tells us to pray without ceasing, and then he explains how this can be done. "Whether you eat or drink," he says to the Romans, "or whatever else you do, do all for the glory of God." Following this injunction of St. Paul, every action that is not selfish can be made a prayer. Through the daily Morning Offering, and through the frequent renewal of this oblation, the Catholic boy who seeks not his own glory but the glory of God in every action of the day, may merit a great reward in heaven by his honest play.

This is the secret of teamwork; this is the secret of sportsmanship. God is the general of the Catholic Boys Brigade; God is the quarterback of the Catholic football team. "Unless you become as little children," our Lord warns us, "you cannot enter the Kingdom of Heaven." The Leader of the Brigade leads boys to God through the things that appeal most to boys. We can find God ourselves in the same way.

Watching the Calendar

March 1. Feast of St. David

St. David, bishop and confessor, is the patron of Wales. The most authentic source assigns his death to A.D. 601. He was canonized in 1120. Little is known of the life of St. David, but his feast day is an excellent opportunity for a little research work by the pupils on the history and present status of the Church in Wales. The Catholic newspapers recently published a reproduction of a painting of Blessed Richard Gwynn, the protomartyr of Wales, who was put to death at Wrexham because he refused to attend the Protestant church.

March 2. Pope Leo XIII (1810-1903)

Every high-school student should know the main features of the pontificate of Pope Leo XIII. He has had a prominent place in the recent and present attempts at an equitable solution of the problems of capital and labor. This is due to his immortal encyclical *Rerum Novarum*, issued in 1891 and reviewed by Pope Pius XI in his *Quadragesimo Anno* issued in 1931. Some of the chief principles of these two famous encyclicals were put into President Roosevelt's plans for economic recovery.

Pope Leo's dealings with the people and the governments of Europe and America are well summarized in *The Catholic Encyclopedia*. Popular biographies of Pope Leo may be found in public and private libraries.

March 6. Ash Wednesday

"Much as you may revolt against the idea, take some time this morning to realize the reality of death and its dreadful uncertainty; then resolve to spend this Lent so that you could die with reasonable assurance on Holy Saturday evening. You may go before that, so it is well to be ready." — *Character Calendar* (Bruce Publishing Co.).

LENT*Solemne nos jejuni*

Once more the solemn season calls
A holy fast to keep;
And now within the temple walls
Let priest and people weep.

But vain all outward sign of grief,
And vain the form of prayer,
Unless the heart implore relief,
And penitence be there.

We smite the breast, we weep in vain,
In vain in ashes mourn,
Unless with penitential pain
The smitten soul be torn.

In sorrow true then let us pray
To our offended God,
From us to turn His wrath away,
And stay the uplifted rod.

O God, our Judge and Father, deign
To grant us what we need;
We pray for time to turn again,¹
For grace to turn indeed.

Blest Three in One, to Thee we bow;
Vouchsafe us, in Thy love,
To gather from these fasts below
Immortal fruit of love.

— Anonymous Latin hymn in the Paris Breviary in 1736.
The translation is by John Chandler, considerably altered.²

DE PROFUNDIS

Out of the depths¹ I call
To Thee, O Lord, to Thee;
Before Thy throne of grace I fall;
Be merciful to me.

Out of the depths I cry,
The woeful depths of sin,
Of evil done in days gone by,
Of evil now within.

Out of the depths of fear,
And dread of coming shame,
From morning watch² till night is near
I plead Thy saving Name.

Lord, there is mercy now,
As ever was with Thee;
Before Thy throne of grace I bow;
Be merciful to me.

— Psalm 129; a free paraphrase by Henry William Baker, somewhat altered.³

¹To turn again: To repent; to turn from a life of sin to a life in accordance with God's holy will.

²One of a series of liturgical hymns in English translation to appear in these pages during the year.

³Depths: In Hebrew poetry deep waters are a familiar symbol of distress, misery, or overwhelming affliction. The depths out of which the poet here cries is sin, or at least due to sin.

⁴Morning watch: A watch was one of the three or four equal divisions of the night made by ancient peoples. The night, for such purposes, embraced the period from 6 p.m. till 6 a.m. The Jews in Old Testament times had three such watches. The first lasted from 6 p.m. to 10 p.m.; the second from 10 p.m. till 2 a.m.; the third morning watch from 2 a.m. to 6 a.m. The Romans, and the Jews also in New Testament times, had four watches. Beginning at 6 p.m. they ran thus: 6-9; 9-12; 12-3; 3-6 a.m. These watches are mentioned in Mark xiii. 35.

⁵One of a series of liturgical hymns in English translation to appear in these pages during the year.

March 7. Feast of St. Thomas Aquinas (1225 or 1227-1274)

St. Thomas Aquinas, one of the outstanding doctors of the Church, known as the Angelic Doctor, is the patron of Catholic schools. He combined angelic sanctity with profound learning. "Since the days of Aristotle, probably no one man has exercised such a powerful influence on the thinking world as did St. Thomas," says *The Catholic Encyclopedia*. High-school students should know the story of the life of this illustrious Dominican and know something of the significance of his contributions to Scholastic philosophy and to theology. See *Character Calendar* for a brief lesson on his life and virtues.

March 12. Feast of St. Gregory the Great (540-604)

St. Gregory the Great was Pope from 590 to 604. He is one of the four Latin Fathers of the Church. The Gregorian Chant gets its names from him. See article in *The Catholic Encyclopedia*. See *Character Calendar* for an excellent brief commentary. Pope Gregory is one of the historical characters about whom no high-school student should fail to learn.

March 17. Feast of St. Patrick

The feast of St. Patrick, the patron of Ireland, is celebrated everywhere. *Anniversaries and Holidays*, by Hazeltine (American Library Assoc., Chicago), devotes more than two pages to references on St. Patrick and the celebration of his day. Among these is a reference to "The Career of St. Patrick," by Seumas MacManus in *The Catholic World* for March, 1921. Almost every library keeps a file of *The Catholic World*. "A Party for Mister O'Toole," by Kathryn Heisenfelt (*CATHOLIC SCHOOL JOURNAL*, March, 1931) is a simple play suitable for a celebration. A new play of similar nature, by the same author, is mentioned among the book reviews in the present issue of *THE CATHOLIC SCHOOL JOURNAL*. A religious, historical, and literary program in the spirit of Ireland is suggested. See *The Catholic Encyclopedia*, various books on St. Patrick and Ireland, and collections of Irish poetry.

March 19. Feast of St. Joseph

The greatest saint and most privileged mortal after the Blessed Virgin Mary has not received all the recognition he should have. The present issue of this Journal will help teachers to arouse enthusiasm for the virtues and powers of St. Joseph.

March 21. Feast of St. Benedict

St. Benedict, confessor, the founder of western monasticism, was born at Nursia, Italy, in 480, and died at Monte Cassino in 543. He established a number of monasteries and wrote the famous Benedictine rule combining manual labor and asceticism. See *The Monks of the West*, by Montalembert, *The Catholic Encyclopedia*, *Character Calendar*, etc.

March 24. Feast of St. Gabriel**March 25. Feast of the Annunciation**

St. Gabriel the Archangel was the messenger of God, who announced to the Blessed Virgin Mary that she was to be the Mother of the Redeemer. Gabriel's salutation, "Hail, full of grace!" is the origin of the "Hail Mary." The Annunciation, Mary's humble acceptance, and the Incarnation of the Son of God, the Second Person of the Blessed Trinity, are all commemorated in the "Angelus."

Other Anniversaries in March

ARTISTS. March 1. Augustus Saint-Gaudens (1848-1907). One of the greatest of American sculptors. Designed statues of Farragut and Sherman in New York City, Lincoln in Chicago, the Shaw Memorial in Boston, and the Adams Memorial in Washington, D. C. March 5. Correggio (died) (1494-1534). A famous Italian painter. March 6. Michelangelo (1475-1564). Italian painter, sculptor, architect, and poet; one of the most famous artists in history. He was one of the chief architects of St. Peter's Cathedral at Rome. March 7. Sir Edwin Henry Landseer (1802-1873) English animal painter. March 14. Jacob Ruysdael (died) (1625?-1682). Dutch landscape painter. March 16. Louis M. B. de

Monvel (died) (1850-1913). French illustrator of child life. March 17. Kate Greenaway (1846-1901). English illustrator of childhood. March 18. Fra Angelico (died) (1387-1455). Famous Italian artist-monk. March 22. Sir Anthony Van Dyck (1599-1641). Flemish painter. March 22. Rosalie Marie Bonheur (1822-1899). French animal and landscape painter. March 30. Francisco José de Goya (1746-1828). Spanish painter and etcher. March 31. John LaFarge (1835-1910). Mural painter and stained-glass designer.

See *Anniversaries and Holidays*, by Hazeltine (American Library Assoc., Chicago), for lists of references on all these artists. *The Catholic Encyclopedia* has a good article on Michelangelo and on some of the others. For pictures by these artists and others consult catalogs of dealers. Among the catalogs of special interest to teachers are those of The Perry Company, Malden, Mass.; The Art Extension Press, Westport, Conn.; Curtis and Cameron, Boston, Mass. (for the Copley prints); Elson Art Publications Co., Belmont, Mass.; Gramstorff Bros., Malden, Mass. (for the Soule prints); The University Prints, Newport, Mass. The Art Extension Press has a number of booklets describing the work of master painters and giving lists of pictures and suggestions for study. Very likely some of the other companies also supply such helps.

MUSICIANS. March 1. Frederic François Chopin (1809-1849). Polish composer and pianist. March 18. Rimsky-Korsakov (1844-1908). Russian composer. March 21. Johann Sebastian Bach (1685-1750). German composer, noted for church music and organ compositions. March 31. Joseph Haydn (1732-1809). Austrian composer and originator of the symphony.

For references on the musicians see *Anniversaries and Holidays*, the *Readers Guide*, the encyclopedias, etc.

LITERARY CELEBRITIES. March 1. William Dean Howells (1837-1920). Editor, poet, novelist, and critic. Howard Pyle (1853-1911). March 6. Elizabeth Barrett Browning (1806-1861). March 26. Robert Frost (1875-). New England poet. These three writers are worthy of reports in the English class. Consult *Anniversaries and Holidays*, the *Readers Guide*, Brother Leo's *English Literature* (Ginn and Co.) the files of *The Catholic World*, the *Catholic Periodical Index*, histories of American literature, etc.

OTHER HISTORICAL CHARACTERS AND EVENTS.

March 3. Alexander Graham Bell (1847-1922). How many persons know that Bell, in addition to being the inventor of the telephone, was a teacher of the deaf? March 6. John Stevens (died) (1749-1838). Inventor, engineer, and steamboat builder. March 6. Philip Sheridan (1831-1888). Union general. Let the history and English classes tell about him and his famous ride. March 10. General U. S. Grant was made commander-in-chief of the Union army. March 12. (1789) the Post Office was established by Congress. March 15. Andrew Jackson (1767-1845). March 16. James Madison (1751-1836). March 17 (1776) the British soldiers left Boston. March 18. Amerigo Vespucci (1452-1512). The Italian after whom America was named. March 18. Grover Cleveland (1837-1908). March 22. Robert Andrews Millikan (1868-). He received the Nobel prize for work in physics in 1923. March 25. Maryland Day. This is a holiday in Maryland in commemoration of the first Mass said in Maryland in 1634. March 31. Treaty with Japan. The famous treaty negotiated by Commodore Perry signed in 1854.

New Books of Value to Teachers

Give This Man Place

Rev. Hugh F. Blunt, LL.D. Cloth, 251 pages. \$1.60. The Sign Press, Union City, N. J.

Here is an excellent book for the year round, but especially for the month of March. The man to whom Father Blunt urges us to give the highest place next to Our Lady is the great St. Joseph.

While there is little said about St. Joseph in the Scriptures, that little, Father Blunt rightly assures us, tells much. St. Joseph was the husband of the Blessed Virgin Mary and he was a just man — "A Man After God's Heart," the author calls him. "When God picks a man He makes no mistake."

Father Blunt assures us that this is not a pious book. It has been written for the common man and many a lesson it points out in humility, courage, trust in God, and all other virtues so much needed by men of our own day.

Each chapter is followed by one of Father Blunt's poems on the guardian of Jesus and Mary, St. Joseph the just man.

The Carpenter

By Rev. David P. McAstocker, S.J. Cloth, 118 pages. \$1. The Bruce Publishing Company, Milwaukee, Wis.

This book completes Father McAstocker's series of three little books on the Holy Family — *Himself*, about Our Lord; *Herself*, about Our Lady; and *The Carpenter*, about St. Joseph.

Father McAstocker begins with St. Joseph as the builder of the house of Nazareth and the head of the home at Nazareth. He pleads with the workers of the world to follow the Carpenter of Nazareth in finding peace and joy in a quiet, cheerful resignation to the labors of life. The final chapter on the close of life will prove a source of courage and consolation to the reader who has followed the practical common-sense philosophy of the preceding chapters. "The appointed moment has arrived; and as in life, so too in death the Carpenter is ever obedient — obedient even unto death. St. Joseph, friend of the dying, pray for us!"

The Parables of the Kingdom

By Most Rev. John J. Swint, D.D. Paper, 64 pages. 50 cents. The Bruce Publishing Company, Milwaukee, Wis.

Here is a new series of Lenten sermons by Bishop Swint. They are intended primarily for the use of priests, but we assure our lay readers that they will find them both extremely interesting and extremely profitable.

Elementary Principles of Acting

By Edward J. and Alice B. Mackay. Cloth, 253 pages. \$2. Samuel French, New York, N. Y.

This book is a thorough and good revision of the well-known *Art of Acting*, by F. S. Mackay published thirty years ago. It covers the subject of acting as an art and as a science briefly but fairly completely. The strictly professional ideals of the original work have been adhered to by the revisers. Its purpose is to lay a basis of understanding the art of acting and to propose principles that contribute most to the best performance of parts. Hence it concentrates on the expression of the emotions and the rudiments of technique. It is what its subtitle says, a good textbook aid for teachers and students of dramatics, elocution, and English. — *K.J.H.*

Thorndike-Century Junior Dictionary

By Edward L. Thorndike. Cloth, 970 pages, illustrated. \$1.32. Scott, Foresman and Company, Chicago, Ill.

At last we have a dictionary written for children, which is not merely an abbreviated adult dictionary. In this book, Dr. Thorndike gives us the fruit of his 27 years' study of children's understanding and use of words. He has chosen 25,000 of the most commonly used words and defined, described, or illustrated them in language that a child can understand. This service merits and will receive the gratitude of teachers and parents who have grown weary of the task of composing their own definitions as a substitute for the incomprehensible ones the child often finds when he looks up a word.

The type and the spacing in this new junior dictionary is well planned for ease of reading. Pronunciation of every word is indicated by respelling, in parentheses, with the diacritical marking system of the *Century Dictionary*.

OUR Father
Who art in
heaven,
hallowed be Thy
name; Thy kingdom
come; Thy will be
done on earth as it
is in heaven. Give
us this day our daily
bread; and forgive us
our trespasses as we
forgive those who
trespass against us;
and lead us not into
temptation, but deliver
us from evil. Amen.

M.B.

Of Interest to Buyers

NEW CATECHETICAL MATERIAL

An important contribution to the cause of education in religion for the primary schools is being made by the Catechetical Guild at St. Paul, Minn. The Guild is putting out at a nominal price beautiful little books like the *Our Father* illustrated in colors with pictures having a genuine appeal to the child. Another little book, *The Best Gift*, is an illustrated collection of Mass prayers for children. Pictures of the Mass and other religious subjects may be made with rubber stamps supplied by the Guild. The Guild also has produced the new dime-store edition of *Medal Stories*.

A set-up project on the Prodigal Son is a recent addition to the Guild's products. It consists of nine figures—the son, the father, servants, swine, etc. The purpose is to illustrate the deliberate turning away from God by mortal sin and the deliberate turning back by penance.

A VALUABLE CATALOG

The A. N. Palmer Company has issued a new 1935 catalog and wholesale price list of Palmer Method textbooks, writing supplies, and sundries. The listing of special collections of teaching aids, handwriting scales, practice material, blackboard charts, special penholders, etc., make this a valuable catalog for the teacher.

A NEW TEST

Philip A. Boyer and Harriet Bartelness, of the division of educational research of the public schools of Philadelphia, have compiled a series of tests for determining the ability of children to use the dictionary and the index. The tests are explained in Bulletin 339 of the Division of Educational Research, Public Schools, Philadelphia, Pa.

PICTURE OF THE PRESIDENT

President Roosevelt has inscribed to the pupils and teachers of the United States and autographed an excellent photograph of himself. A reproduction of this photograph, 9 by 11 inches, is issued as a supplement to *School Life*, official monthly journal of the U. S. Office of Education. Copies of this issue may be had for 10 cents. Address Supt. of Documents, Government Printing Office, Washington, D. C.

NEW FOREST FILMS

The Forest Serves Man is a new one-reel talking picture, issued by the U. S. Department of Agriculture. It illustrates the importance of the forest for timber, in the prevention of erosion, and as a haven for man and beast. The "talking" part is a lecture by H. N. Wheeler, of the Forest Service.

Regulated Deer Hunting is a silent picture, showing the artificial rearing of fawns to be transferred to understocked areas, older deer being trapped for transfer, and a regulated deer hunt.

The Civilian Conservation Corps at Work is a one-reel talking picture, illustrating the work of the CCC battle against soil erosion. The lecture is by C. M. Granger, who is in charge of emergency conservation work in the Forest Service.

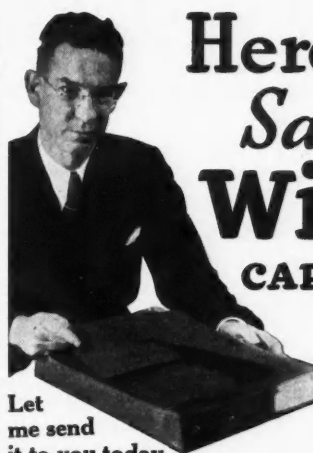
These films may be borrowed without rental charge from the Division of Motion Pictures, U. S. Department of Agriculture, Washington, D. C. The borrowers must pay transportation charges.

SPIRITUAL BOOK ASSOCIATES

Last summer a new form of Catholic action and also Catholic education made its appearance; namely, the Spiritual Book Associates. It is an outgrowth of the Catholic Book of the Month Club, but an entirely independent organization. The former promotes secular literature of special interest to Catholics, while the latter is concerned primarily with the spiritual.

The first book chosen by the Associates was Archbishop Goodier's *The Bible for Everybody*; the second *White Wampum*, the story of Tekawitha; and the third *A Bedside Book of Saints*, by Aloysius Roche.

Of particular interest to Catholic teachers is *The Survey of Current Catholic Literature*, published by the Spiritual Book Associates. This is a four-page monthly containing a lengthy review of the book chosen for the month and brief appraisals of a number of other notable new spiritual books; a glance at the Catholic magazines of the month; and a column devoted to children's books.



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